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ABSTRACT

This document consists of all four 1989 issues of "Notes on Literacy", an occasional paper series published by the Summer Institute of Linguistics, Inc. as a means of "sharing information of a practical and theoretical nature with the literacy workers of each branch." Articles and authors in Number 57 are: "Orthography Decisions"; "Orthography Matters"; "Linguistic Context and Literacy Materials Development"; "Using Insights from the Naive Literate as a Tool in the Linguist's Bag"; "Changing the Northern Khmer Orthography"; and notes on International Literacy Year (ILY) and a regional seminar on training literacy consultants. Number 58 contains: "Reading Clubs, Reading Circles (Study Circles) and Libraries"; "Reading Clubs"; "The Rural Library System in Cajamarca"; "A Book Is to Read and to Share"; "Birth of the Niaboua Newspaper"; "Group Dynamic Method of Learning to Read"; "Teaching Reading Fluency"; "Passive Literacy"; "Wall-chart Primers"; "More About Wall-chart Primers"; and four book reviews. Papers prepared by group participants during the 1988 Africa Area Literacy Consultants Training Seminar are given in Number 59 and include reports on reading material development and distribution, supervision, the Baka Literacy Project in Southern Sudan, funding, attrition in literacy programs, community involvement, and the Asian Cultural Centre for UNESCO material. Additional seminar papers are presented in Number 60: "Toward Local Management of Literacy Programs"; "Community Involvement in Alphabet and Material Development"; "Practical Contribution to the Discussion of Learning Styles"; "Adapting the Gudschinsky Method to Sudanese Languages"; "Transition Primers"; "Kuo Committees of Cameroon and Chad"; "Mali"; "Overview of Literacy Education in Kenya"; "EECMY Literacy Program"; "Joint Literacy Project of the Southern Regional Government"; and notes and reviews on the Indigenous Peoples Education Conference, urban mother-tongue literacy corrections, ILY, guessing, and helps for teaching math. (LB) (Adjunct ERIC Clearinghouse on Literacy Education)

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No. 57

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ORTHOGRAPHY DECISIONS

Jean Dawson

I. Readability
II. Morphophonemic Writing
III. Overdifferentiation
IV. Underdifferentiation
V. Word Space
VI. Reduction, Elision and Contraction
VII. Abbreviations
VIII. Community Acceptance of an Orthography
IX. Bibliography

The orthography decisions which are often most difficult to make are those which involve such things as:

- morphophonemic writing
- pressures toward overdifferentiation or underdifferentiation
- word space
- contractions and elision
- neutralization
- abbreviations
- how to write phonemic tone, stress, length, etc.

Considerations which help one make these decisions are *readability* and *acceptability by the community*. The following review of these considerations gives examples from languages in Indonesia.

I. Readability: The optimal orthography for a beginning reader is not the same as for a fluent reader. (See Grimes and Gordon, 1980). The beginning reader is reading for sounds. He decodes sound by sound and then (hopefully) grasps meaning. The fluent reader is no longer decoding sound by sound. He recognizes words and sometimes phrases as wholes. Only when he encounters an unfamiliar sequence does he resort to decoding by sounds. The fluent reader gets meaning from the page by a quick recognition of wholes.

There is more than one kind of orthography, depending on purpose: a phonemic orthography for technical articles; a practical orthography for popular everyday use; a dictionary orthography (which is basically the popular orthography but with less underdifferentiation. For example: Bahasa, Indonesia, seldom uses the diacritic mark above the letter e for the sound /E/ in popular use, but does in the dictionary.)

Decisions for a popular (or practical) orthography should not be based on which is best for ease of reading acquisition since those choices are not necessarily best for fluent reading and may even hinder fluent reading. (See Nida, 1963 and Venezky, 1982). Phonemic spelling helps the beginner but morphophonemic spelling helps the fluent reader. What we need to aim for in a practical orthography is one which is sufficiently accurate phonemically so that decoding is possible, but also one which keeps the meaning units in their basic form wherever possible (morphophonemic spelling) and which makes the adjustments toward community acceptability which are generally dictated by conformity to the national language.

Steps away from phonemic writing such as overdifferentiation, underdifferentiation, abbreviated forms, etc. are not steps away from readability, but may be, in fact, steps toward higher readability. This is so, because they help make the word and morpheme a unique, easily recognizable configuration. On the other hand an arbitrary decision to not write phonemic stress, tone, length or other emic features may hinder readability because clues which the reader needs are not there. Decisions about such underdifferentiation must be based on a sound linguistic analysis and sensitive psycholinguistic testing.

II. Morphophonemic Writing: Readability is helped by writing the basic form of a morpheme in cases of phonologically defined allomorphs. Such writing will not always be accepted, but a tentative orthography should use morphophonemic writing wherever reader reaction allows.

Orthography testing must take into consideration the degree of fluency of those being tested, if results are to be evaluated correctly. Where orthography testing is done using only beginning readers, test results will lean heavily toward phonemic writing (since the readers are giving more attention to recognizing sounds than meaning). It is

necessary, therefore, to give careful orientation to readers as to how to read the forms and it may take time for new readers to become fluent before final decisions can be made. Patience is needed to continue orientation and testing over a long enough period of time to allow readers to begin reading for meaning. For a review of morphophonemic spelling see Gudschinsky 1972, Duitsman 1981, and Hartman-So and Thomas 1981.

Examples:

-Konjo (Sulawesi): The consonant of the prefix aC is actualized as a doubling of the initial consonant of the stem. The spelling of the tentative orthography writes the prefix *a'* so that it has the same form regardless of sound change: [attajang] is written *a'tajang* 'wait', [akkulle] is written *a'kulle* 'able to'. With suffixes there is a similar assimilation. Stem final glottal assimilates to the point of articulation of the initial consonant of the suffix. ana' + ta [anatta] is written *ana'ta*. ana' + ku [anakku] is written *ana'ku*.

-Pitu Ulunna Salu (Sulawesi): The process of vowel harmony results in a surface form [æ] for the phoneme /a/. [æ] and [a] are both full phonemes and are written as *a* and *ã*. The tentative orthography writes the basic form. ala + am + ãk is pronounced [ælænnæ?] but is written *alannã*.

In Indonesia, morphophonemic spelling will probably be unacceptable in those positions parallel to the Indonesian meN- prefix. Similar sound changes in a local language should be written as they sound following the Indonesian.

-Ledo (Sulawesi): /noN + pene/ 'to climb' is written *nompene*; /naN + kare/ 'to scratch' is written *nang-gare*.

-Seko (Sulawesi): /maNpio/ 'to carry a suitcase' is written *mampio*; /maNkiliŋ/ 'to carry a pack' is written *mangkiliŋ*; /məNsəsəʔ/ is written *massasa*'.

Similar nasal assimilation, when it occurs medial to the phrase has a better chance of reader acceptance if morphophonemic writing is used.

-Ledo (Sulawesi):

rara ntotua 'the old lady's feelings'
sepu mpale 'glove (cover for the hand)'
uve nggaluku 'water of the coconut (santan)'
(stem initial *k* of *kaluku* has become voiced -*galuku*.)

The preferred spelling would be:

rara nu totua
sepu nu pale
uve nu kaluku

Even though these are the preferred spellings, it generally takes careful orientation of readers before there is reader acceptance. That orientation should include:

1. Meeting with community decision makers and presenting the options.
2. Presenting the information that the spelling is for fluent readers and not just for learners, and that readers must read for meaning.
3. Instructing readers being tested to read meanings not sounds.

English spelling is for the most part morphophonemic and gives examples of writing the basic form regardless of sound changes; examples from Weir and Venezky, 1968: plural marker -(e)s and regular past tense marker -(e)d. Both of these maintain the same shape regardless of phonologically defined sound changes. In the following pairs the first word contains a 'silent' letter which morphophonemically must be there because it represents the basic form as is seen in the second word of the pair: paradigm: paradigmatic; damn: damnation; bomb: bombard; malign: malignant; design: designate; sign: signify; autumn: autumnal; condemn: condemnation; hymn: hymnal; column: columnal. Without the retention of the full consonant cluster the identity of the common morpheme would be obscured. In general, readability would be lowered in English if spelling were not largely morphophonemic.

III. Overdifferentiation: When two or more letters are used to symbolize one phoneme, the result is 'overdifferentiation' and might be used successfully (1) to symbolize allophones in cases where such

symbolization would make the orthography adequate for more than one dialect, or (2) to conform to the national language.

> Yawa (Irian Jaya) symbolizes allophones of one of the phonemes in order to use the same orthography for the two main dialects of the island of Yapen.

Community-wide familiarity with the national language will in some cases result in pressure toward symbolizing allophones. For example if /r/ has allophones [r] and [d], a practical orthography would use one symbol unless wide familiarity of the community with the national language creates pressure toward writing both *r* and *d*.

Overdifferentiation in itself does not lower readability.

IV. Underdifferentiation: Using one symbol to represent more than one phoneme or using zero representation of a phoneme such as stress, tone, length or glottal is underdifferentiation. Indonesian underdifferentiates vowels by using *e* to symbolize both /e/ and /E/. Underdifferentiation does not hinder readability if (1) one of the two phonemes is of much lower functional load than the other; (2) grammatical context gives the needed pronunciation clues (such as in English voiced *th* and voiceless *th* where the voiced phoneme occurs mostly with function words and the voiceless phoneme with content words, e.g. *this* vs *thing*, or (3) phonological context gives the needed pronunciation clues (for example with zero symbolization of certain phonemes).

> -Konjo (Sulawesi): [lattang] 'a boil' is spelled *lattang*. [la:ttang] 'forehead' is also spelled *lattang*.

> -Seko (Sulawesi): /a/ and /ə/ are separate phonemes but contrast only in stressed open syllables and /a/ occurs about three times more frequently than /ə/. Speakers of Seko who are literate in Indonesian tend to perceive both as *a*. Both phonemes are represented in the tentative orthography by *a*.

English stress is phonemic in contrasts such as 'conflict (noun) and con'flict (verb). It need not be written because the context gives adequate clue to pronunciation for the native speaker.

See Mugele, 1978, for cautions about arbitrary zero symbolization of phonemic features for inadequate reasons. See Crofts, 1976, for an example of a language with four emic tone levels, but because of low functional load tone is written only with certain question words and geminate constructions. See Gudschinsky, 1970, for the psycholinguistic factors which must be considered in determining functional load of a phoneme. Frequency of occurrence is not the only consideration. A decision not to write suprasegmental phonemes simply because it is awkward or difficult to find a symbol is not good enough reason. Underdifferentiation based on one of the reasons above will not lower readability, but, as with other questions, underdifferentiation must be tested.

V. Word Space Morphemes which are normally separated by space in Indonesian are:

-connectors: *Pendidikan dan Kebudayaan*
-prepositions: *di rumah*, *ke rumah*
-some clitics: *pun* (in some occurrences)

Morphemes in Indonesian not normally separated by space:

-affixes: *-an*; *-i*; *-kan*; *pe-*; *di-*; *ber-*.
-compound words (when fully compounds): *matahari*
-reduplication: *anakanak* (*anak-anak* is also acceptable).
-some clitics: *kah*; *lah*; *nya*; etc.

Indonesian has few commonly used postclitics and attaching them to the stem does not seem to lower readability. In languages with very many clitics, however, an orthography may use word space to separate them from the stem. This gives a clearer focus on the morphemes as units of meaning.

In languages where words are uniformly long the use of word space to separate clitics may help achieve contrast. Length of word, as such, does not hinder readability. Best readability occurs when a language has contrast of both short and long words.

-Kei (Maluku): Initial reader reaction prefers to write postclitic *rak* 'already' separated by word space from the stem. Word stress in Kei is syllable final on the stem. A clitic is not stressed.

i andat rak [indatɔk] 'He has already come.'

-Uma (Sulawesi): In the tentative orthography postclitics were at first attached to the word base. There are very many postclitics in Uma and several can occur in a string. The revised tentative orthography separates the clitics for better readability.

In Mai Brat of Irian Jaya, word space is used to maintain the shape of the morpheme even in cases where the syllable pattern gives a 'pause group' which differs from the morpheme boundaries, e.g.

tbo 'I hold' + *kbek* 'upper back' = [tbok bek] spelled *tbo kbek*. *taut* 'I go' + *atu* 'up' = [tau tatu] spelled *taut atu*.

VI. Reduction, elision and contraction: In cases of reduction or elision across morpheme boundaries in fast normal speech a decision must be made as to whether to write the basic (slow speech) form or to write it as it sounds. Parallel to morphophonemic writing, the basic form is usually written where that basic form is recognized. In cases of 'frozen forms' the reduced form is written.

-Masarete (Buru): *geba fuka Abon ro* 'some Ambonese people' reduces to *geb fuk Abon o*. The long form rarely occurs in normal speech, but is written since readers recognize it as basic. The exception is in direct quotes in which the reduced form is written.

Masarete also has frozen forms: *kau tuwen* 'wood splinter' has become *katuwen* 'machete'. *katuwen* in turn reduces to *kat* in the combination *kat anan* 'knife' (literally 'child machete'). *katuwen* also reduces to *katu* in the combination *katu kehet* 'type of fighting machete', and in the combination *katu remat* 'long machete'. In all of the frozen forms the reduced form is written.

-Konjo (Sulawesi): The following are not frozen forms, but are standard contractions where the reduced form is expected. *mi injo* reduces to *minjo*; *na anre'* reduces to *nanre'*.

-Ketengban (Irian Jaya): The following are contractions where the readers are aware of the basic form and expect to see it in writing.

[ne + ati] becomes [nati] spelled *ne ati*, 'my house'
[ne + nin] becomes [nanin] spelled *ne nin* 'my house'
[ne + atok] becomes natok] spelled *ne atok* 'my father'
[allah upu] becomes [allaupu] spelled *Allah upu*, 'God's word'
[dan + do] becomes [dano] spelled *dan do*, 'where?'

VII. Abbreviations: Indonesian old spelling used a raised letter *z* to symbolize the morpheme reduplication. This type of abbreviation is good from the standpoint of readability. The orthography was changed in order to conform to world languages, not because of any problem in readability.

See Duitsman, 1981 for an example of using the + sign to represent the plural morpheme in any of its allomorphs. The Krahn language has allomorphs of the plural morpheme which in some cases replace the vowels of a noun stem and in other cases add a vowel suffix. Any attempt to represent these allomorphs with a single representation consisting of a letter or combination of letters failed. Using the + sign after the noun, however, succeeded both in high readability for fluent readers and in ease of learning to read.

Indonesian uses many standard abbreviations such as *yg* for *yang*, *yth* for *yang terhormat*, *dll* for *dan lain-lain*, etc. Normally such abbreviations are developed only over time, but they represent no problem in readability.

Konjo (Sulawesi): The sequences of /ny/ doubled or /ng/ doubled seem especially long and unwieldy for spelling, *ngng* and *nyny*. The tentative orthography writes doubled /ny/ as *nny* with good reader acceptance. The parallel *nng* for doubled /ng/ was not accepted.

VIII. Community acceptance of an orthography: A practical orthography is for the ongoing use of a community. The linguist is a consultant and technician to help in the establishing of an orthography, but the final decisions belong with the community and local authorities. The consultant must present his conclusions and

recommendations concerning orthography to those who are the decision makers in the community and accept their decision.

The linguist's job is:
(1) to devise a practical orthography which is linguistically sound, conforms to the national language and to local expectations,
(2) to test the orthography
(a) by administering tests to groups of people using such tests as multiple choice, spelling, reading.
(b) by long term informal testing by means of observing people learning to read and listening to people read aloud,
(3) to 'sell' the community on the orthography which will be best for long term use,
(a) by creating wide exposure to it,
(b) by holding orthography meetings with the decision makers of the community in order to achieve a consensus.

Do not underestimate the desire of a community to conform to the national language. There are cases where an orthography has been used acceptably for twenty years, but when readers become more and more acquainted with their national language through the school system those features of their own orthography which did not conform to the national language were rejected.

IX. BIBLIOGRAPHY

(Notes, except for those marked by *, were done by Sharon and David Matti.)

Crofts, Marjorie. 1976. Must tone always be written in tonal language? THE BIBLE TRANSLATOR 27. 127-34.

The author describes a language with four emic tones which carry an extremely light lexical load. Tone pairs are listed and classified according to the different contextual clues which enable readers to distinguish them. These clues enable readers to easily distinguish the pairs without tone being marked. However, in one class of pairs (question words and genitive phrase head markers), no contextual clue is available. Only in this limited case was a special marker (hyphen) used to distinguish tone pairs.

Duitsman, John. 1981. A plus for plurals in writing Liberian Krahn. NOL 36. 26-9.

Problem: How to symbolize plurals for nouns when the system of pluralization has several methods [several complicated allomorphs]. Solution: Don't symbolize the surface form; rather use the underlying (singular) form with a plus sign (+). Easier because new readers don't have to memorize both a plural and a singular form. Supports the theory of "constant visual image", that is, that a morpheme should be spelled in only one way.

Grimes, Joseph E. and Raymond G. Gordon, Jr. 1980. Design of new orthographies. ORTHOGRAPHY, READING, AND DYSLEXIA, ed. James F. Kavanaugh and Richard L. Venezky, 93-104. Baltimore: University Park Press.

Reviews the shared characteristics of new writing systems being developed today: phonemic orientation, typewriter orientation, and influence of another language. Calls some of these into question. Distinguishes between optimal orthographies for beginning and fluent readers.

Gudschinsky, Sarah C. 1972. Notes on neutralization and orthography. NOL 14. 21-3.

Presents this advice: "A useful rule of thumb would seem to be: when morphological distinctions which are important in the language are obscured by limitations of contrast, the practical orthography should in general symbolize the underlying form of the morpheme rather than the phonemic form that is actually pronounced."

Gudschinsky, Sarah C. 1970. More on formulating efficient orthographies. THE BIBLE TRANSLATOR 21. 21-5.

A critical review of Powlison, 1968, covering factors which he apparently overlooked. 1. Psycholinguistic factors should be considered in determining functional load of a phoneme. The native speaker may pay more attention to some cues than to others. 2. We must distinguish between orthographic substitution and omission. Substitution replaces a phoneme carrying less functional load with one carrying relatively more. Omission completely omits a functionally less loaded phoneme. Typically, suprasegmentals and glottal stop are omitted while segmental phonemes are substituted. The lack of distinction,

Gudschinsky claims, causes a serious bias in ordering phonemes by orthographic rank. 3. She expresses the urgent need for accurate testing and measurement, including the need to distinguish between difficulties arising from inadequate orthography and inadequate pedagogy. 4. She makes additional suggestions about morphophonemic orthography and use of hyphenation in agglutinative languages.

Hartman-So, Helga and David Thomas. 1981. Morphophonemic writing in Daai Chin. NOL 36.30-1.

Daai Chin, a language of Burma, departs from a strict phonemic orthography and is written morphophonemically because of indigenous preference. Reasons for this: sister languages also write morphophonemically, although the morphophonemically changed forms are the norm in ordinary speech; the unchanged forms appear in slow speech. Writing is a slow speech activity, so basic forms were preferred.

Hollenbach, Barbara E. 1978. Choosing a tone orthography for Copala Trique. NOL 24. 52-61.

*Discusses the method chosen to symbolize the eight-tone Copala Trique system, explaining how tones were grouped and thus only three groups needed to be symbolized.

Khaidir, Anwar. 1985. INDONESIAN--THE DEVELOPMENT AND USE OF A NATIONAL LANGUAGE. Gadjah Mada University Press.

*Includes a chapter on spelling problems, p. 82-95. This book presents an excellent review of the historical development of the national language in Indonesia.

Miller, Margaret D. 1972. Tone diacritics in Loma. NOL Selected articles. 43-5.

Case study from Liberia. Points out the importance of marking tone on minimal pairs relative to reading comprehension. Discusses the results if tone is not marked in Loma.

Mugele, Robert L. 1978. The pedagogical implications of undersymbolization in orthography. NOL 24. 22-25.

Argues against undersymbolization on the grounds that it hinders beginning readers and will lead to fewer advanced

readers, so the argument that orthographies are designed for advanced readers is out. Also could hurt advanced readers because what to omit is an arbitrary decision and may not match what the advanced reader is leaving out. Most often omitted: glottal stop, vowel length, nasalization, fortis/lenis - because the field worker does not understand them. Sources of undersymbolized orthography: intentional omissions, analytical oversight, pressure from the dominant language, and inadequate linguistic training.

Nida, Eugene A. 1963. Practical limitations of a phonemic alphabet. Reprinted in Orthography Studies: articles on new writing systems, by William Smalley, et al., 1963. 22-30. London: United Bible Societies.

Asserts that a phonemic orthography is not always the best orthography. Gives several cases where deviation from a strict phonemic orthography is helpful: native speaker reaction, dominant culture pressure, dialect problems, tone languages.

Nida, Eugene A. 1981. Practical limitations to a phonemic alphabet. THE BIBLE TRANSLATOR 32. 204-209.

Revised and edited from the earlier article by the same author.

Powlison, Paul S. 1968. Bases for formulating an efficient orthography. THE BIBLE TRANSLATOR 19. 74-91.

Draws on material from *Orthography Studies* to comprehensively approach the subject of orthography problems. The author argues that the best writing system will not always be an exact reflection of speech. He also evaluates the efficiency of an orthography on the basis of acceptance by native speakers, readability, ability to communicate unambiguously, and simplicity. Following current trends, he urges that orthographies be formulated considering primarily sociocultural and psychological factors rather than strict phonemics. Defines functional load and lists some factors which can be used to measure it.

The author traces the involvement of philologists and linguists in matters of literacy from the late 1700's until now. The focus is on two areas: 1) orthography design, and 2) the design of reading instruction. The section titles under "Designing Orthographies" are: The nineteenth century view, the early twentieth century view, Summer Institute of Linguistics, objections to one-symbol, one-sound, and failure to evaluate. Although the author gives credit to SIL for its work in developing orthographies, he also faults it for being too attached to a phonemic orthography. He also points out the lack of evaluation in regard to orthography design and the teaching of literacy. He notes that the missionary/linguist effort has ignored the field of psychology, in particular the psychology of reading. In the epilogue to the article he calls upon linguists (SIL) to: 1) back up their claims with empirical evidence, and 2) check out their claims with the mainstream of psychological theory.

Weir, Ruth and Richard Venezky. 1968. English orthography: more reason than rhyme. The psycholinguistic nature of the reading process, ed. by Kenneth S. Goodman. 187-99. Detroit: Wayne State University Press.

A study of the relationship of English orthography to sounds. The authors present suggestions for the improvement of teaching beginning reading based on an emphasis of morphology and syntax.

ORTHOGRAPHY MATTERS

Ursula Wiesemann

I. Tone and Accent Orthography
II. Reference Dialect
III. Orthography Revision

A good orthography is one that reflects the intuition of the native speaker. It is based on sound phonological analysis. All the sounds pronounced in the language are analyzed to find the meaningful groups of sounds by which individual words are distinguished. These groups of sounds, or phonemes, are then symbolized with a letter each, in the alphabet. So the relationship is not to the pronunciation from the point of view of the phonetician, who carefully hears every sound uttered, but from the point of view of the native speaker of the language, who consciously distinguishes the groups of sounds that are in meaningful opposition to each other. Each of these groups must be represented in the alphabet by a symbol (either a single letter or a digraph), and in the whole language always by that same symbol.

I. Tone and Accent Orthography

Not only vowels and consonants have to be studied carefully as to how they work together to make syllables. Most African languages are tone languages, some are accent languages, and for a few neither tone nor accent is important. The question has to be studied for them all, before one can be sure that the language is being accurately written.

In tone languages there is at least a difference between high tone and low tone, and there may be many other tones as well. The tone structure can usually be analyzed as a series of sequences of high and low tones in different combinations, phonetically realized as level or gliding tones on each syllable.

Most tone languages have lexical tone, that is, individual words are distinguished, not only by the way they are put together with vowels and consonants, but by their melodies as well. Most languages will have what are called minimal pairs--pairs of words which differ solely in their melody. But even if such pairs cannot be found, a language might be a tone language. If the melodies of the

words can be whistled and are constant in isolation, there is a good chance that the language is tonal--though it may be an accent language; more about that later.

If there are minimal tone pairs in a language, certainly it will be necessary to write some tone. If there are no minimal pairs, and yet the language is tonal, tone is a redundancy feature and still might need to be written for easy reading. If the minimal pairs involve verbs or pronouns, there is no way the language can be correctly interpreted without tone being written, since verbs and pronouns are the very center of the language. There is no context to interpret any sentence if the verb or the pronoun are not unambiguously indicated, if they can have more than one reading. If, on the other hand, two words are pronounced alike, there is no need to distinguish them in writing. They need to be written differently only if there is indeed a pronunciation difference between them.

Many tone languages have grammatical tone distinctions as well as lexical tone distinctions. Grammatical tones involve tone changes, observed when compared with the lexical or basic tone. They occur in certain constructions from which their grammatical meaning can be deduced. For the noun class languages, such tone changes occur frequently when two nouns are combined in a phrase, in such constructions as *the chief's hut*. What is the "genitive -s" in English might be a syllable or a floating tone in a tone language. A floating tone is a tone which can be observed only by the change of tone that occurs on another word. It is floating because it does not have a syllable of its own and therefore has to be realized in the place of another tone which it might replace or change, depending on the situation.

Other constructions in which grammatical tones can be observed are nouns in combination with demonstratives, possessive pronouns, numerals, or adjectives, also nouns that are used like predicates in a sentence: *it is a house* or *it is the chief* might show tone changes which are grammatical tone.

Grammatical tone is most frequent in the verb constructions. The various verb forms: tenses, aspects, moods, are often accompanied by certain tone patterns or might consist of a change of melody only. All the possible combinations have to be researched in order to find the whole system of the tone structure: the basic tones,

the tone combinations, and the tone changes due to floating tones. Some tone changes are not the result of new tones intervening, but of other phonological tone processes. Some tones might become similar or dissimilar to other tones, some tones (usually the high tone) might spread to following syllables, changing low tones to high or modifying them in some other way. This kind of rule also needs to be recognized.

What kind of tone needs to be written in an orthography that is easy to read and to write? By experience we now know that if all the tone nuances were to be written, the result would be too difficult both to read and to write. If, on the other hand, tone is not part of the orthography at all, the result is guess work, since the words and sentences will not be unambiguously written. It is therefore necessary to discover a minimal way of writing tone. This minimal way has to be written systematically. In other words, a minimum of one, hopefully a maximum of three tones will have to be written. If more than three tones (including tone glides) comprise the system, it certainly will not be necessary to write all the tones. Many languages have five and seven tones, and yet it is often enough to write only one tone.

It has been found that often low tone is the easiest tone to mark (usually by writing <ˋ> above the vowel). This is reasonable, since the high tone often is lowered to mid or shows other tone changes. When the low tone is changed, it is usually important to indicate it, whereas the many changes of the high tone often are not minimally distinctive. Along with the low tone one of the tone glides might also need to be indicated (with <ˇ> above the vowel for a low-high glide or <ˆ> for a high-low glide). In rare cases two glides might need marking. The more tones that are marked, the harder it becomes to teach the system.

It should be mentioned here that a system which marks tone only where it is minimally different in individual words is not a good system. In such a system, for each word one must learn whether it carries a tone mark or not, a system close to the English orthography which has to be individually learned for each word. To mark low tones only on the words where there is a minimal tone pair makes the teaching of tone a matter of memory, rather than a matter of rules linked with the pronunciation. On the other hand, it is easy to mark systematically each low tone whenever it is pronounced.

So a minimal way of marking tone will be a system which distinguishes all the minimal pairs (though it might skip over some noun pairs as being less important than pairs of verbs) and all the constructions that are minimally distinguished by tone. It marks these in such a way that the tone(s) chosen to be marked will always be written whenever it (they) is (are) pronounced.

In accent languages the situation is somewhat simpler than in tone languages. In tone languages each syllable has at least one, or even a whole string of tones which are realized on that syllable by some kind of level or glided tone. In an accent language there is one accentuated (or high tone-carrying) syllable per word. (Occasionally there might be more than one.) Once it is determined which syllable carries the accent, the tone of all the other syllables is predictable in relation to that accentuated syllable. Often there is a basic form for the lexical items, a lexical accent. There might be minimal pairs, similar to the minimal pairs in tone languages. There are also grammatical changes of accent, where the accentuated syllable changes from first to second, from penult to antepenult or final, or whatever. The changes occur in the same environments as the grammatical tones. In addition there might be special rules that accompany verb derivation, where verbs become nouns or other verbs by adding more syllables or changing the accent.

The rules of accentuation need to be researched in order to know how to write the accent. Normally the accentuated syllable should be indicated (probably by using <´> over the vowel; if there is no vowel length the accentuated vowel may be doubled in that it is usually lengthened anyway). If the accentuated syllable changes position, the writing rules should coincide with the pronunciation. In other words, it should always be the accentuated syllable that is marked in some way. The writing should be systematic: if accent needs to be written at all, it needs to be written whenever it is pronounced. If the research reveals that the language has neither tone nor phonemic accent, nothing special needs to be marked.

II. Reference Dialect

Every language is spoken in several varieties or dialects. In developing a writing system it is important to choose one of the several dialects as the "reference dialect", the norm to be written. The speech variety chosen for this usually has some kind of prestige,

be it because many people speak it, because it is used in the church or in administrative functions, because it is spoken in the city or because an important person speaks it (see Sadembouo 1980).

Another reason why a special speech variety is chosen might be its intercomprehension with other speech varieties. Sometimes one dialect is easily understood by a large part of the speech community, whereas other dialects might be less easily understood by many people. Or one variety might be "purer", less changed, than the others; the origin of the whole group might be associated with it. If one dialect definitely has some prestige, by whatever criteria, so that it is easily accepted as the reference dialect, the question is easily resolved.

Once the reference dialect has been established, it can be studied in depth in order to develop the writing system according to its structure. This writing system will be taught in reading classes. Any written material will preferably be published in that dialect, particularly in the early stages. The use of the reference dialect presents a problem of reading difficulty to the speakers of the other dialects: the writing system will not be keyed to their pronunciation but to that of the reference dialect. They will need to learn to recognize the differences in relation to their own dialect, which hopefully are regular and can be mastered without too much difficulty. The very first written materials will bear the characteristics of the reference dialect.

The speakers of the other dialects should learn the writing system that was developed for the reference dialect. But when they actually write their language, they should be allowed to write their own dialect. This then will mean that for a while written material in more than one dialect will appear. The reference dialect will be reinforced by printed material, but in actual writing anyone should have the freedom to express himself at will. This implies that there will be a way to write more than one dialect, though (mainly) with the alphabet developed for the reference dialect.

The standardization process for a writing system for any language takes a number of years (see Wiesemann 1987). The whole language group must be involved, that is, the speakers of all the dialects that comprise that particular language group need to learn to read and write. They need to use the written language, so that in

time a standard form will naturally develop, a form that will be used by the speakers of all the dialects. Surely that form will contain certain adaptations from the dialect initially chosen as the reference dialect. Such adaptations are difficult to foresee, therefore there needs to be some liberty so that the development can come about naturally.

For the purpose of standardizing there needs to be a body of people, a language committee, empowered by the language community to set the norms. A language committee decides on such questions as which dialect should be chosen as the reference dialect, which sounds should be represented by which letters, which orthography rules apply and how. There are many other concerns for them, such as developing grammatical norms, dictionaries, the written literature for the language group and the dissemination of such literature, maybe even questions of how to teach reading and writing in the language. It is important that all the dialects be represented on such a committee; the committee should include representatives of all the other interest groups, including monolingual speakers and women. Out of such a united effort a viable standardized form of the language can come, acceptable to and accepted by the whole language community.

III. Orthography Revision

Some African languages have been written for a number of years. Not all of them have been standardized according to the ideal situation we have been trying to explain. Many lack a tone or accent orthography, and even vowels and consonants have not always been represented systematically and adequately. People in the past have learned to read, though not easily. Most writing systems can be mastered, given enough time to do so. However, the easier the writing system is, that is, the closer it is to the sound perception of the native speaker, the more quickly it can be learned and by more people. In fact, there is no good reason why anyone should have to spend more than two years of his life trying to master the orthography of his language. There is no virtue in a writing system so complicated that only the most intelligent and diligent can master it. A writing system is not an end in itself, but rather a means by which to express oneself, keep notes, enjoy books. So it should be as easy as possible.

Our knowledge of linguistics and pedagogy today permits us to develop an adequate, easy writing system for any language, and to accompany it by an adequate literacy program for the dissemination of such a system (see for example, Wiesemann et. al. 1988, Shell et. al. 1987). If the language has never been standardized (though individuals may have tried writing it) the sensible strategy would be to begin with the necessary linguistic analysis in order to initiate the standardization process in the best possible way.

But what of the languages in which some books have already been published in an orthography which is difficult if not impossible to read? Should this situation continue and new books use the same spelling? The best way for such languages would be to embark on a series of slowly applicable spelling reforms. Brazil has a long history of such reforms. Every five years another simplifying rule is being incorporated into the orthography, so that today the spelling of words in Brazilian Portuguese is much closer to their pronunciation than is the spelling used in Portugal.

Education is costly, and not many African languages will ever have a full-fledged school program. Even where they do, it is important that the languages have an easy writing system. And easy is always defined as being in accordance with the intuition of the native speaker (without becoming phonetic, however, which would result in overdifferentiation).

The best investment any language group can make is to encourage some of its members to train as linguists. These can then closely scrutinize the phonological structure of their own language in order to rethink the way it is being written and to discover any changes that would make reading and writing easier, even enjoyable. Such changes should then be transformed into a set of gradual reforms to be taught to those who have already mastered the old system. New students could be taught the new system, thus giving an opportunity to try it out. Good reforms would make reading and writing so much easier that it would be well worth the effort and the pain it would cause to those who have to change.

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LINGUISTIC CONTEXT AND LITERACY MATERIALS DEVELOPMENT [1]

Patricia M. Kelley

I. Background
II. Linguistic Context
  A. Language Status and Classification
  B. Language Structure
  C. Language Awareness
  D. Orthography
III. Changes in the Literacy Materials
IV. Questions and Closing Comments

Literacy materials development in an ethnic language requires an understanding of the historical, environmental, cultural, educational, political and linguistic context. The limited purpose here is to describe one linguistic context, including the orthography, that may be compared with similar situations. Questions consequently raised may go beyond this language specific context to materials development among other small language groups. (Note that contexts are not static and case study represents a particular time frame, i.e., in this case certain conditions from 1972-1982.)

I. BACKGROUND

The monolingual *Waodani/Auca*, a current population of approximately 750 members, live in Ecuador's Amazonia. Characterized by extreme physical, geographic, genetic, cultural and linguistic isolation until sustained contact began in the late 1950's (Peeke, 1973:3-4; Yost, 1978:2; Larrick, et al. 1985), many of them have since become literate in their own language and have been attempting to learn Spanish and Quichua. Much of the linguistic analysis was done prior to the involvement of a specific literacy developer. *Waodani* literacy instructors were trained and various educational materials were produced, among them: a primer series (including transition to L2), arithmetic exercise pads, a health and hygiene booklet and native authored items. Understanding the

Waodani orthography and materials development rests largely upon an examination of the Waodani linguistic context.

II. LINGUISTIC CONTEXT

Language status, language structure, linguistic awareness, and the orthography were primary considerations in literacy materials development.

A. Language Status and Classification

The language is *Wao Tededo* or *Waodani Tededo* [2], spoken by one hundred percent of the population and more recently, to some degree, by a few Quichua now in the territory. Although some dialectical differences exist according to geographic distribution or kinship lines, or between certain age groups, all dialects are mutually intelligible. The dialect differences: what they are, who uses them and what different lexical items mean, are at times a topic of discussion among Waodani Tededo speakers. (More sociolinguistic analysis is needed in this area.)

Waodani Tededo, to date, is an unclassified linguistic isolate unrelated to any other indigenous language (Peeke, 1973:4; Yost, 1978:2). Therefore, it is not a dialect of, but rather, is a language quite different from, Spanish and from either Quichua or Shuar (Jivaro), two dominant Amazonian languages spoken in areas adjacent to Waodani territory.

Linguistic isolation of *Waodani Tededo* is demonstrated in that at the beginning of extended contact in 1958, there were only two possibly Spanish loan words in the language, according to Peeke (1973:4). In 1972 this researcher could name individuals representing less than two percent of the population who knew some Spanish. That figure included those who had married into the group or who were of "mixed blood". Later, Yost (in Grimes, 1985:180) estimated that ninety-four percent of the population had a zero level of second language proficiency.[3] During the time period, then, of the literacy materials developed by this author, the Waodani were definitely a monolingual group. That is changing. Currently there is high motivation and increased involvement in activities to learn Spanish.

Nevertheless, even though the Waodani are attempting to learn *cowode tededo* - 'non-Waodani language' - they all still speak *Waodani Tededo.*

B. Language Structure

> When my little girls hear "Aucas" talking, they say,
> "That's the enee-meenee-mainee-mo-language!"
> (Comment by a *cowode* woman, 1978.)

Perhaps most conspicuous to the *cowode* ear, analytical or otherwise, is the nasal quality of the language. This prominent feature functions at the phoneme and syllable level, as opposed to the word or sentence level, as a quality of some vowels.

The phonemic nasalization of vowels produces a phonetic nasalization of certain consonants in their immediate environments. This influence crosses the following syllable boundary, basically flowing from left to right (e.g., following a nasal vowel, consonant stops are prenasalized such as /ɨtapa/ = [ɨntapa].)[4]

Nasalization of vowels (or the lack of it) changes meaning as well as pronunciation. For example, note the difference between the oral (nonnasal) as opposed to the nasal forms in:

> *a* - 'to see' versus *ä* - 'to stay',
> *cæ*- 'to do' versus *cæ̈* - 'to eat'.

The phonemic inventory includes five oral and five nasal vowels and only eight consonants (Figure 1). The heavier phonological load is carried by the vowels which are more stable in contrast to the consonants with their phonetic variations. Consonants then carry a different and lesser load than do the vowels in the phonemic system.[5]

Figure 1: **WAODANI PHONEMIC INVENTORY**

CONSONANTS	labial	alveolar	velar
- voiceless stops	p	t	c/k/
- voiced stops	b[~m]	d[~n]	g[~ŋ]
- semivowels	w	y[~ñ]	

VOWELS	front		central	
	oral	nasal	oral	nasal
- high	i	ĩ	o/ɨ/	õ/ɨ̃/
- lax	e/ɪ/	ẽ/ɪ̃/		
- low	æ	æ̃	a	ã

NOTE: Letters outside brackets = practical orthography.
/letter/ = phonemic rendition
[letter] = nasal allophones
A dieresis marks nasalization: e.g., /a/ becomes ä orthographically.

Several other characteristics of Waodani Tededo are worth mentioning. Syllables, even single vowels, are meaningful units. Syllable patterns are V, CV (consonant-vowel) and combinations thereof so there are no consonant clusters nor closed syllables (i.e., no consonants in syllable final position). Major word-level stress is predictably on the penultimate syllable. There is no gender (although Waodani does have a closed system of honorific referents evident in the pronoun system, referred to by Peeke (1973) as gender-number markers). Basic sentence construction is Subject-Object-Verb.[6]

Extensive fieldwork by Saint and Peeke resulted in the systematic linguistic analysis of the language structure. In particular, a study by Saint and Pike (1962) analyzed the phonology, and a published dissertation (1973) and a pedagogical grammar (1979) by Peeke reported an extensive amount of complex grammar analysis.

C. Language Awareness

> Yesterday as I wrote *caya* - 'termite' - on the board, the women corrected me. I thought they were telling me that it should be *cayæ*.

> Later when I used what I thought was the corrected word in a lesson with some of the men's class, a "kin brother", hardly looking up from his writing lesson said, "Do you say *cayæ*? Why do you say *cayæ*? You're talking like a *cowode*. Why are you speaking like a *cowode*? It's *cayæ*." (The people had pointed out that it was æ not a, and nasal, not oral.)

Such incidents and Waodani comments about dialect differences demonstrated that they had a certain awareness about their language.

Waodani often "play" with their language in different ways, particularly at fiestas and other group gatherings. For example, to make puns they have been observed to put syllables or parts of words together in combinations different from those of normal speech. They have also been observed to do something similar when attempting to talk to someone who speaks another language. One young man, upon our first encounter with him, didn't realize that he could speak *Wao Tededo* to us and be understood. Having been impressed by the frequent occurrence of the -s- sounds in *cowode* language, he tacked them on to Waodani words in his initial attempt to communicate.

Some differences between Waodani and Spanish become quite evident when Spanish is spoken or written by naive Waodani speakers, as was demonstrated in the following incident.

> The Waodani literacy instructor was intent upon teaching an oral Spanish lesson in which he asked,
> "How do the Spanish people say *ononguenewa* - 'tongue'?"
> Some students answered quietly.
> The instructor spoke out, "Nengua." [nɛ̨ŋgua]
> "Nengua," the students echoed.
> "Nengua," he said again, a bit louder.
> "Nengua," they responded a bit louder.
> Shaking his head, he repeated, "*nen*gua", adding more emphasis to the first syllable.
> "*Nen*gua," responded the students in like kind.
> "No, its not nengua. The *cowode* don't say *nen*gua, they say *nen*gua," he attempted to explain.
> "*Nen*gua," responded the students once more.

Major differences between the two languages caused difficulties for this instructor. He seemed to be able to hear his students say

"nengua" instead of the "lengua" he intended. What he could not hear was that, consistent with the phonemic system of his own language, he himself was saying "nengua", not "lengua".[7] Most of the pupils were simply and easily repeating what they were hearing. Those who were saying it more closely to the Spanish pronunciation already knew it from some other model and were not copying this older instructor's frustrated example. (For other examples representing Waodani responses to structural differences, see Figure 2.)

Figure 2: **WAODANI PRONUNCIATION OF SPANISH**

SPANISH*	WAODANI (will write as)	gloss
casa	cata	'house'
escuela	ecoeda (also etocoeda)	'school'
lápiz	dapito	'pencil'
alfabetizador	adopabetitadodo	'literacy instructor'
señor	tëyodo (tëñodo)	'mister'
profesor	podopetodo	'professor'
motor	bootodo(mootodo)	'motor'
sucre	tocode	'coin'
luego	doego	'later'
lengua	dëgoa (nengoa or nenoa)	'tongue'
Luisa	Doguita	f. proper name
Juan	Wäö	m. proper name
Daniel	Daäy.edo (Daäñedo)	m. proper name

*There are, of course, Waodani vocabulary words to describe these concepts in their own language, e.g., *dë odöbögä* /dɨ ɛdɨbɨga/ (approx. *ne odomonga*) - 'one who instructs or shows' for 'teacher'. Nevertheless, note what happens to word endings, consonant clusters, fricative consonants (e.g , f, s) and interpretation of nasal sounds (m, n, ñ) when Spanish is attempted.

Analysis of the phonological system, along with field testing of the analysis, underlies the consequent phonemic inventory and the basis of a practical orthography. Waodani literacy students and instructors had input into the current orthography.

D. Orthography

> One young man had not attended literacy classes for quite some time. When he did come to the clearing, on occasion he would bring something he'd written. As one of the first literates who had learned to write using the initial orthography, he had a tendency to inconsistently write nasal consonant graphemes.
>
> On one occasion he brought an account of an encounter with a puma (later printed in Primer 6:32-34). When asked if he would check it after it was typed, he smiled and gave a soft gasp sound signaling consent.
>
> A couple of days later when his composition was given to him, he was not told that in that typed copy nasal consonant graphemes had been substituted by their oral grapheme counterparts. Everything else was as he had written. One example was an introductory word he had overused and written *ñowo* but which had been typed as *yowo*. As he proofread, each time it occurred he stopped, reread and then corrected it to *yöwo (note: not to the original ñowo)*. Throughout, he did not change any consonants back to a nasal grapheme, e.g., *y* to *ñ* or *d* to *n*. Rather, as he read, several times he chuckled and commented, "I forgot" or "I didn't dot it" (referring to the dieresis nasal marking). In the original, he apparently had used nasal consonant graphemes to indicate nasalization of the vowel or the syllable, but not as nasalization of the consonants themselves.

Such incidents contributed to the orthography design. The five oral vowels, five nasal vowels (with a dieresis to indicate their nasalization) and the eight consonants of the phonemic inventory

make up the present practical alphabet. Waodani respond to what appear to be lengthened vowels as two syllables, therefore they are written simply as double vowels. The orthographic symbols, with the exception of *æ*, are taken from the Spanish alphabet and therefore found on Spanish typewriter keyboards.

In orthographic decision making, various considerations came into play: the phonological reality of the language, responses of students and "outsiders", other considerations from the cultural context, such as community pressures to proceed with classes, as well as the potential pedagogical and monetary costs, particularly of the literacy materials. Each of these influenced changes regarding the orthography and its teaching.[8]

The present practical orthography in part came about because pedagogical problems which arose supported the need for a review of nasal representation. During the early literacy classes, there were indications that students who had made previous attempts to learn to read were experiencing serious difficulties because of what appeared to be contradictions in the written form of the language. Part of the problem turned out to be an inconsistency for indicating nasalization. As the alphabet had evolved, there were four ways in which nasalization was cued. Those multipile cues for nasalization were perplexing to the learner in both reading and writing.

Consequently orthographic changes were considered in order that the alphabet more closely reflect the phonology. Further testing done with naive speakers, semiliterates and literates confirmed that the inconsistency in writing nasalization was misleading, causing reversals in reading and forcing the learner to look at the language in a way that seemed counter intuitive. For example, it made the influence of nasalization appear to be from the consonants and to flow in the opposite direction from the way it did. An orthography revision standardized one way to indicate nasalization. (See Figure 3.) *Each* nasal vowel was thereafter marked only by a dieresis above that vowel.[9]

Figure 3: **WAODANI ORTHOGRAPHY REVISIONS**

INITIAL: -1972-

æ		b	c	d	e		g	i	m		n	ñ	n	o	p	qu	t	w y(1)
ӕ					ë			ï						ö				
æn					en			in						on				

REVISIONS:

July 1973-

æ	a	b	c	d	e	g		i	m		n	ɲ	ŋ	o	p	qu	t w y(2)
ӕ	ä				ë			ï						ö			

Feb. 1978-

æ	a	b	c	d	e	g		i						o	p	qu	t w y (3)
ӕ	ä				ë			ï						ö			

N.D. 1978-

x	a	b	c	d	e	g		i						o	p	qu	t w y (4)
x	ä				ë			ï						ö			

Oct. 1978-

e	a	b	c	d	ɨ	g/gu		i						o	p	qu	t w y (5)
ë	ä				ɨ̈			ï						ö			

Nov. 1978-

æ (ɐ)	a	b	c	d	e	g/gu		i						o	p	qu	t w y (6)
ӕ (ɐ̈)	ä				ë			ï						ö			

SPANISH: a b c ch d e f g/gu h i j k l ll m n ñ o p qu r rr s t u v w x y z

(1) Nasalization indicated in several ways, ambiguous vowels, over-differentiated consonants.
(2) Nasalization standardized as dieresis (¨) only. Completely unambiguous vowels; but redundantly indicated nasal consonants.
(3) Nasal consonant allophone graphemes omitted; unambiguous, nonredundant.
(4) Trial use of *x* for /æ/ (look alikes in Spanish cursive).
(5) Conformity to Spanish digraph *gu* (before i, ï, e, ë) and trial use of *e* and *ë* for /æ/ and /æ̈/, and ɨ and ɨ̈ for /ɪ/ and /ɪ̈/.
(6) Alternate ɐ introduced as an option for when æ is mechanically unavailable; all items unambiguous, nonredundant.

Early alphabet design overdifferentiated by including graphemes for both the oral consonant phonemes and their nasal allophones. Initially it seemed an appropriate decision. That orthography was used in beginning literacy efforts and in early drafts of the literacy materials. Student response in reading and writing of their language brought some graphemes under question.

Data supportive of orthographic changes, such as in the *yöwo ñowo* example given above, indicated that consonants which are pronounced differently in certain environments i.e., the allophones, are not considered as different by the Waodani, even though they may be heard as different by non-Waodani. That is, the Waodani see phonetically nasal allophones [m, n, ŋ, ñ] as being akin to or variations of their phonemic oral counterparts /b, d, g, y/, to the extent that only one group or the other need be graphically represented. Put another way, each of these consonants has a predictable alternate pronunciation dependent upon context: {b ~ m, d ~ n, g ~ ŋ, y ~ ñ}. For example, when the allophone [n] occurs, it may be written as a *d* but the Waodani reader will intuitively and automatically *pronounce* it appropriately as an *n* in certain environments. Or conversely, it could be written as an *n* and would be pronounced as a *d* when appropriate. Either way, both forms of the consonants need not be written.

Additional evidence favored orthographic revision. For example, when students attempted to read, they appeared to depend upon vowel (not consonant) features for cues to nasal pronunciation. If the vowel quality was nasal, they pronounced the following consonant as nasal, whereas if the vowel quality was oral, they pronounced the consonant as oral. Students were observed to read phonemically when breaking words into syllables; for example, they read 'come-I' [*pǫmo*] separately as */pö-bo/* but when they put the syllables back together, pronounced it as [*pǫmo*]. Likewise, they read 'say-they-two' [*q̇na*] separately as */q̇-da/*, but together pronounced it appropriately as [*q̇na*]. When the vowel was nasal they automatically read the consonant as nasal.

When nasal consonant graphemes were written, most students interpreted them as equivalent to, or another form of, the oral consonant graphemes, without attributing any fixed quality of nasalization to them. When students *did* focus on a nasal consonant grapheme as having some nasal quality, they interpreted it as representing nasalization of the vowel or of the whole syllable. As a result, they nasalized both the consonant *and* the vowel even though the vowel might not have been intended as nasal. In reading, therefore, only context clues allowed them to correct for that error. In writing, students needed to hear the item read out loud, i.e., pronounced as they had written it, in order to see inconsistencies.

The Waodani were responding at a syllable level and treating nasal consonant graphemes in one of two ways: either as an indication for nasalization of the vowel or as a consonant phoneme affected by the nasal quality of the preceding vowel. They were *not* responding to the consonant as having any innate nasal quality of its own. A voiced consonant was pronounced as nasal if it was adjoined to a nasal vowel, and conversely, was pronounced as oral (not nasal, even if written nasal) if adjoined to an oral vowel; in other words, voiced consonants were pronounced as their nasal allophones when in the presence of a nasal vowel. These kinds of data, prevalent from student responses, implied that for the Waodani there was no need specifically to write the nasal allophones; they were redundant and not necessary in the alphabet. The current orthography does not include nasal graphemes for consonant allophones. (See Figure 3.)

The orthographic revision from a phonetic to phonemic system omitted representation of nasal consonant allophones, thereby lightening the load for new learners (supported by Gudschinsky, personal consultation, 1973). They no longer had to consider contextual clues in order to decide which letter to write for a given consonant. Readers had no problem with the phonetic articulation of phonemicallly written letters because their language facility allowed only the correct pronunciation.

Figure 4: **PRONUNCIATION OF WAODANI CONSONANTS** (for non-Waodani)[10]

	p	t	c/qu	b	d	y	g/gu	w
Word initial followed by an oral vowel:	p	t	k	b	d	y	g	w
Between oral vowels:	p	t	k	b	r	y	g	w
Between oral vowel and nasals ä, æ:	p	t	k	b	r	y	g	w
Between oral vowel and nasals ï, ë, ö:	p	t	k	m	r	y	g	w
Word initial followed by a nasal vowel:	p	t	k	m	n	ñ	g	w
Between nasal vowel and an oral or nasal vowel:	mp/mb	nt/nd	nk/ng	m	n	ñ	ng	w

A complication then in choosing a phonemic over a phonetic option for writing was the reaction of naive nonnative speakers who have little or no orientation to the linguistic reality of the Waodani language. However, a decision was made for a phonemic alphabet (See figure 3, 1978 revision) on the basis of the gathered data and after testing alternative orthographic revisions with various Waodani in some of the ways cited. Continued acceptance of such an alphabet which closely reflects the Waodani phonological system may come through the support of national educators and others who choose to respect the uniqueness of "the people" and the complexity of the language the Waodani all speak.

III. CHANGES IN THE LITERACY MATERIALS

Changes for orthographic and phonological consistency made certain content in the materials unnecessary. Some were those exercises especially designed to help students cope with spelling complications resulting from the use of both nasal and oral consonant graphemes, i.e., to help them know *when* to write one or the other. With the omission of nasal graphemes, the overdifferentiation no longer existed. However, with modification, these exercises had potential to help those who might need to learn *not* to write unnecessary nasals, especially anyone who may have first learned with

a Spanish orthography and thereby be inclined to write nasal consonants. Also, the exercises demonstrated the adequacy of using only oral graphemes whenever that procedure might be brought under question. For these reasons, the exercises were retained after they were made consistent with the orthography revision. [11]

Prior to the 1978 orthography revision, nasal consonants had been considered as phonemes and graphemes common to both Waodani and Spanish. They had been included in the vernacular primer lessons and again for review in the first few pages of the transition primer. After the nasal graphemes were omitted from the vernacular primer, specific lessons were added to the transition primer to teach *m*, *n* and *ñ*. These nasals are now taught as part of the Spanish orthographic inventory. Since *ŋ* does not occur in Spanish, that grapheme was simply dropped.

Other content changes were made in the transition primer because of differences between the Spanish and Waodani phonological systems. Vowels *e* and *o* had been considered as part of the grapheme inventory common to both languages. However, significant pronunciation differences between Spanish and Waodani became apparent, when *Waodani Tededo* was attempted by Spanish and Quichua speakers, and when Waodani attempted to correct them or vice-versa. As a consequence, vowels *e* and *o* were first learned in the vernacular primers; then they were taught in the transition primer as graphemes common to both languages but with different pronunciation.

Further content changes were made in vernacular primer lessons for similar phonological reasons. For example, the Waodani contrast and therefore readily distinguish between:

/i/ (written *i*) and /ɪ/ written *e*), as in
ibo 'I go downstream' and *ebo* /ɪbo/ 'wood bee'.[12]
/ɪ/ (written *e*) and /æ/, as in
pete 'calling' and *pæte* 'growing'.
regular and lengthened or double vowels,
æ and *ææ*, *o* and *oo*, etc., as in
oto 'crab' and *ooto* a type of 'basket',
pæ̈dæ 'paca rodent' and *pæ̈æ̈dæ̈* 'plantain'.

In spite of Waodani differentiation, outsiders did not easily distinguish between these. They commonly pronounced and wrote the /æ/ as *e*, both /ɪ/ (written *e*) and /i/ as *i* and double vowels as single vowels.[13] Even though the differences, of course, presented no problem for the Waodani, specific drill exercises were added to some primer lessons to demonstrate the contrasts. The purpose of these contrastive drills was not just to remind the Waodani of the differences, but to counteract pressure from dominant language speakers, Spanish and Quichua, to collapse these differences.[14]

Also added were some drill exercises for a command affix, which again involved an /ɪ/ (written *e*). Not surprisingly, because it is difficult to distinguish this letter in its word final position, this affix initially had been analyzed and written as *i*. However, early literates frequently wrote it as *e*. Drill exercises were added to correct the confusion caused by the frequency with which some learners had been exposed to it wrongly written as *i*. Again, such an addition may not have been important were it not for potential pressure from dominant language speakers to write it as *i*. The drills, perhaps otherwise unnecessary, reinforced Waodani intuitive phonological awareness.

Another content change involved Spanish loan words in the native-authored items, Primers 4-6 and the Health booklet. Initially loan words in the materials were written according to Spanish spelling. Early in the literacy program, Waodani writers partially memorized Spanish spellings or used Waodani spelling that conformed to the phonemic restrictions of their own language, e.g., *Patata* for Pastaza, *dotodo* for doctor, *ecoeda* for escuela (see also Figure 2), or mixed up the two phonological systems. Although loan words were few at first (see LINGUISTIC CONTEXT: Language

Status), they increased through interaction with outsiders. The addition of pronunciation helps in an early native-authored booklet proved to be more helpful for Spanish speakers than for the Waodani; later the helps were dropped since the materials were not intended for a Spanish audience. Now loan words in the materials are written with Waodani spelling, consistent with the phonemic system. The purpose for this change, using Waodani versus Spanish spelling, was to avoid introducing foreign phonemes into the Waodani inventory.

In summary, content changes in the materials were made for several linguistic reasons:

- to more accurately reflect the Waodani phonemic structure and conform to orthography revisions,
- to contrast and avoid mixing phonemic systems,
- to help develop awareness of phonemic differences between Waodani and Spanish in order to maintain the mother-tongue language under pressure from dominant language speakers,
- to incorporate the insights and contributions of the new literates.

III. QUESTIONS AND CLOSING COMMENT

Obviously during the early stages of materials development, data has to be systematically gathered about the phonological, grammatical and lexical systems of the language, as well as about the broader sociolinguistic setting.[15] The relationship of the indigenous language to the national language is a particularly important issue because of its implications for the future of a once-isolated minority ethnic group. The developer needs to consider carefully whether literacy materials should provide the people with transition from the indigenous to the national language and if so, how. In the Waodani case, transition to the national language was important, but any further development ought to emphasize the integrity of that indigenous language in the face of the people's increasing contact with dominant languages. (That may require development of materials which provide transition back into Waodani for those learners who began their literacy acquisition in Spanish, e.g., Waodani students who have attended a Provincial school.)[16] To encourage language maintenance, a developer ought to be aware of the specific pressure points that the dominant languages put upon the indigenous language and which of its phonological (including orthographic), grammatical and lexical features are most vulnerable

to change.[17] Also, there need to be questions about whether possible demeaning attitudes toward the language and culture (contributing to language change) are assumed or encouraged in any way by the literacy materials themselves.

Literacy materials development is the result of interaction involving the context, participants and the model used. Among each of those issues, linguistic context is only one item about which a developer ought to ask questions in order to answer, "How should literacy material be developed?" and to address further value issues in an informed way.

The Waodani case is not intended as prescriptive. Rather the information is offered here for comparison with other linguistic contexts as developers work out what is meant by literacy materials development in their own cases.

Notes:

1. Based on excerpts from a Master's thesis by the author; ISSUES FOR LITERACY MATERIALS DEVELOPMENT IN A MONOLINGUAL AMAZONIAN CULTURE: THE WAODANI OF ECUADOR, Vancouver, Canada: the University of British Columbia, 1988.

2. *Wao Tededo* - 'a person's speech' - pronounced approximately wow ti-di-doo. *Waodani Tededo* - /waidąi tididi/ 'the people's speech'. Some sources may use "Waorani", "Huaorani", "Auca" or even just "Wao" or "Huao" to refer to the language. "

3. The estimate was made in comparison with the five levels of second language proficiency on the U.S. Foreign Service Institute scale (Grimes, 1985:167).

4. Note: / / = phonemic rendering
[ ] = phonetic rendering

5. This is in contrast to English, for example, where consonants are more important then vowels.

6. Unlike Waodani, Spanish has such features as closed syllables (e.g., CVC), articles, gender, consonant clusters (e.g., CCV), fricatives, trills, etc.

7. Note that the *n* sound in *lengua* was being interpreted as vowel nasalization. This in turn meannt that the consonant within that initial syllable had to be pronounced as its nasal allophone (which also happens to be *n*). (A similar word, *legal*, which has no nasalization, would have been pronounced *degado*.)

8. (See also the phonemic inventory in Figure 1 and the pronunciation chart in Figure 4.) The explanation here is very brief. Linguistic rationale upon which the present orthography is formulated, the implications and extensive supportive data are supplied in unpublished analyses by Peeke.

9. Major contributions to that decision were made by Peeke and Gudschinsky.

10. The chart of rules (initially by Peeke) is not necessary for Waodani speakers since they automatically make the changes, much as English speakers automatically make such changes as the *s* to a *z* sound following a voiced consonant, e.g., pats [pæts] pads [pædz].

11. Guanano writers in Columbia also had spelling difficulties with allophones included in their orthography (Waltz, 1986:11-12).

12. The phoneme /ɪ/ could not be written as an *i* because that letter is used for the phoneme /i/. Phonemic /e/ does not occur in Waodani. Therefore, the grapheme *e* is used for Waodani /ɪ/ since there is no other letter available from a Spanish based orthography or keyboard.

13. The /e/ phonemically and orthographically occurs in Spanish, /æ/ does not.

14. Winter (1983) in the Walapai case, and Clammer (1976:14) in Fiji, point out similar pressures affecting representation of the phonological system.

15. For example, in considering a phonemic inventory, lexicon and grammar, the developer needs to ask: What are the phonemes?

How often do individual sounds occur in speech? What is the syllable structure and frequency? What do local and national factors favour in an orthography?

What grammatical elements exist and what is their frequency? Which are minimally essential for natural speech? How can these elements be taught?

In terms of compiling a lexicon, what words show up most frequently in speech? What do people talk about as subjects of interest? What topics are restrictive or important and why? What would be a reasonable order and means of introduction for the phonological symbols, grammatical elements and lexical items?

Sociolinguistic considerations are also important: What is the degree of monolingualism and bilingualism among the group? To what extent is there motivation for national language learning and why? What is the indigenous language status within the national context?

16. Walter (1986) makes recommendations for transition materials back from the dominant to the indigenous language.

17. Some of these questions may include: What are the phonological, grammatical and orthographic (if an ethnic-language alphabet exists) commonalities and differences between the indigenous and the national languages? How extensively are loan words used? How have the phonemic systems been mixed? What difficulties may be faced by indigenous instructors in any attempt to teach the national language? How can literacy materials support the ethnic language?

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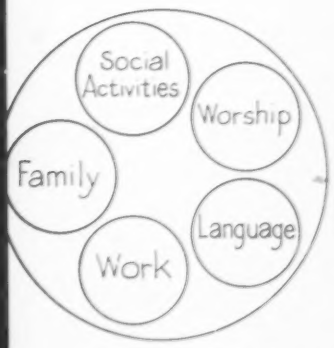
USING INSIGHTS FROM THE NAIVE LITERATE AS A TOOL IN THE LINGUIST'S BAG

Roberta S. Hampton

I. Introduction
II. Theoretical or Functional Orthographies
III. Who Will Use the Orthography?
IV. Input from Naive Writers
V. Conclusion

I. Introduction

It has been said that language determines a person's world view. Concepts of past, present and future are revealed by a person's language structure, and the vocabulary he uses. These concepts begin to form as soon as a child internalizes the spoken word. Language is both sound and meaning. Before a child can express himself verbally, he has to internalize the sound system of his language and some of the rules which govern the use of those sounds.



Cognitive World

Fig. 1

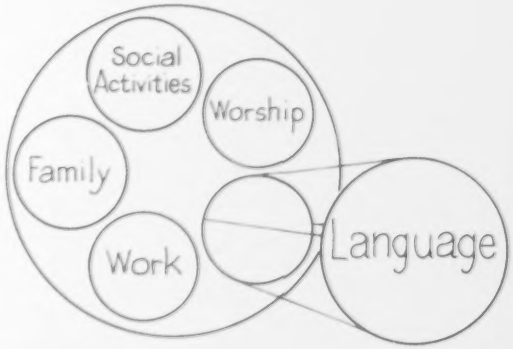


Fig. 2

Some of the domains of a person's (not a child's) cognitive world are his activities and work, worship, and play, in fact, any social activity requiring his system of speech, which I shall term language

(Fig. 1). Now comes the linguist to analyze the language. He picks it up, so to speak, and looks at it etically (Fig. 2). Scientifically, it is analyzed. Phonemes are determined; rules are understood. The emic or phonologically "real" system is proposed. Finally, the question needs to be asked: Is this analysis of any value to the speaker of this language?

II. Theoretical or Functional Orthographies

There are two approaches to linguistic analysis. One approach is purely theoretical and objective. The other approach to linguistics is to apply it and have it used by speakers of that language. Lou Houhulin (1983:4) has stated, "Objectivity is only a tool, not the end in itself. Insight and understanding are the ultimate goal." In this paper I am considering applied linguistics with the goal of use of the written language by speakers of that language.

Probably ninety percent of the phonological analysis is clear-cut and straightforward. There is, however, the remaining ten percent where the linguist must use his phonological 'tools', such as archiphonemes, portmanteau, and others, to make satisfactory conclusions in his analysis. The final result of the analysis is an orthography which hopefully represents the phonemes. Ernest Lee (1982:209) expressed the thought that languages are complex and that a nonphonemic orthography may create more complexity. We need to remember that complexity in the orthography will deter people from using it creatively.

During analysis the linguist has been working with mother-tongue speakers, some of whom may have been educated in a school situation. Education would have been in a second language. The linguist may or may not have been aware of the fact that such people look at their own language through a different grid from that of the native monolinguals. Having learned to read and write in a language with a different phonological basis, the bilingual literate person looks at his mother tongue from the basis of that second language. There are some areas in the development of orthography where the bilingual educated person will give different responses from those of the naive monolingual. The naive monolingual has had no training in reading and writing. He will be looking for structures that reflect the

emically 'real' structure of his language, when learning to both read and write.

Mother-tongue speakers who have learned to write in a second language have acquired skills which are learned only once. They have already learned to cope with orthographies which do not fit their cognitive world. Therefore, they will very often make distinctions in their mother tongue which the naive speaker doesn't react to at all. An example is the phoneme /s/ in Gichode, a Guan language of Ghana's northern Volta Region; the allophone [ʃ] occurs before front vowels. Naive writers do not conceive of any difference in sound between the [ʃ] before front vowels and the [s] in other environments. People educated in English hear the sound of [sh] and are certain that it is necessary to write it in their mother tongue because they hear it. The same situation will occur if the Ghanain mother-tongue speaker is educated first in any other language, even a Ghanain language, because no two languages, including Ghanain languages, have identical phonological systems.

III. Who Will Use the Orthography?

At this point the linguist must consider two options. Is the orthography to be used in creative writing by only a select few who are already educated in a second language, or is it to be used mainly by naive monolinguals for communication, whether by letters or through booklets? The Hanga people, who live just east of Ghana's Mole Game Reserve, illustrate the latter option. Within a few months of completing mastery of the primer series, people were writing letters and experiences. Geoffrey and Rosemary Hunt (personal communication), who did the linguistic analysis and now live in Britain, continue to receive many letters from naive writers. Decisions as to the choice of orthography are not always simple; sociolinguistic and political pressures influence choices. My purpose in this paper is to focus on the value of the input of the naive literate.

I suggested that the linguist pulls out the linguistic aspect of language and then studies it objectively, as was shown in Fig. 2. When the process of analysis is to the place where a tentative orthography can be produced, I think that the result of the analysis must be 'put back' into the naive speaker's world, as was shown in Fig. 1. He must give intuitive reactions to the linguist's objectivity. I suggest that at this point naive monolinguals should be trained to use the proposed

orthography in both reading and writing. As they become increasingly fluent in both skills, I have observed that they gain some understanding of the structure of their language. Then it is possible for the linguist to get some feedback from the intuitive responses of these people. Such feedback should be especially helpful on the places where there is ambiguity or options from which to choose in developing a productive, useful orthography.

Reading alone will not be a reliable basis for conclusions. Often we think mainly of enabling the monolingual society to be able to read. Reading is redundant and depends on many contextual clues. It depends upon recognition and receptive skills. It is a "decoding" process and it refers to getting the meaning from the visual code (Lee 1982:6). A person can read with understanding even if the orthography is less than desirable.

Writing, on the other hand, is a productive process which requires "encoding". Ernest Lee (1982:11) explains encoding as "ordering and selecting the linguistic bits to produce the message". Here is where the tentative orthography must fit into the cognition patterns of the naive writer so that the mental concepts are easily expressed in written form. The naive literate who is putting his thoughts into writing must recall how to change each word into its integral parts, that is, syllables. Then he must recall the symbol which stands for each particular sound of the syllable. The desire of the linguist is undoubtedly to have an orthography which will be used in creative work. More skill and training are required to write creatively than to read, and writing takes more time and practice to develop. The linguist should plan time for this skill to be mastered.

IV. Input from Naive Writers

As the monolingual person becomes fluent in writing and also gains an understanding of the structure of his language, his cognition of his language relating to his total world will be an intuitive guide. Houhulin (1983:9) quoted Claude Namy's statement, "Differences between languages are less a matter of phonemes and signs than of differing conceptions of the universe...Language is not an end in itself but the means to an end which is the communication of ideas, facts, experiences, and emotions." The written language must fit into the writer's cognitive world, not because someone has said it is correct, but because his cognitive map accepts the written symbols as

realistically interpreting the sounds he speaks. Cognitive psychology is a rapidly growing field and its research in relation to language can be of value to linguists.

What are some of the areas where the reactions of naive writers can be of assistance? I have been involved for ten years in Ghana in the preparation of literacy materials for preliterate communities so that writing will become a part of the culture of the society. I have seen several areas where the linguist could receive valuable input from naive writers.

One such area is that of consonant clusters. Are these true clusters? Is there an open transition between the two consonants indicating a collapsed syllable? Is there a soft but necessary vowel between the consonants of the cluster in the mind of the naive writer, thus giving a syllable? Observe how the naive writer perceives these sounds. He will demonstrate in his writing what intuitively fits his cognitive conception of his language. In written Dagbani, the major language of Ghana's Northern Region, there are consonant clusters which include /r/ as the second consonant. Yet naive writers write these clusters with /r/ intervocalic, thus inserting a vowel.

Other areas where the input of trained naive writers is helpful are the symbolizations for glottal stops, nasalization, marking of tone, and vowel harmony. When some of the decisions are based on input from naive users of the language, it gives them a feeling that "This is my language and I can use it!" Others have pointed out this need for naive monolingual responses, too. Inge Meier (1983:4), who worked in Togo, stated that "The real test of an easy orthography comes when people have to write it. Do they enjoy their own language? Or, do they find it too hard? Do they make too many mistakes? Then revise the...orthography."

Mike Maxwell (1983:12) echoed the need for monolinguals' responses by stating, "My thesis is that when a person becomes fluent in writing and reading, the cognitive structure he has of his spoken language will be a determining factor in deciding whether or not the written form, the orthography, clearly represents this cognitive structure." Karl Franklin and Robert Litteral (1982:12) came to the same conclusion, saying, "As linguists we do not have the complete picture of the vernacular language. We should be careful to admit this and to discuss our descriptive process with vernacular speakers."

V. Conclusion

Where does all this bring us? Can any conclusions be drawn? The purpose of this aspect of applied linguistics is to produce an analysis and orthography which will be used by speakers of the language. To accomplish this purpose, the linguist involved in such an analysis should be trained not only in principles of literacy but also in training naive people to become fluent in writing as well as reading. However, to be of any help in providing insights, a naive literate must reach the point of creativity. Is the linguist willing to prepare himself for this extra work to ensure a usable, productive orthography? Often we want to reach our goals in the shortest period of time by the most direct route. If the goal is an orthography that will be used by the society in a productive, creative way, the extra time of preparation, the extra time needed to train naive people, and the extra time of careful testing will produce lasting results. Thus, insights from the naive literate can be a very useful tool in the linguist's bag.

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CHANGING THE NORTHERN KHMER ORTHOGRAPHY

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I. Introduction
II. Background
III. Preparation for the Conference
IV. Conference Deliberations
V. Problems and Decisions

VI. Update on the Northern Khmer Orthography

I. Introduction

Unless you have tangled with the Devanagari scripts of South and Southeast Asia, it is hard to imagine how complicated it is to write still another language based on one of the daughter scripts, such as Cambodian and Thai. But a reasonable orthography using Thai letters had been worked out for the Northern Khmer language (henceforth N.K.) by William Smalley and John Ellison and it had been used, with some adaptations, for about fifteen years. However, there are so many problems and varieties of possible solutions, plus interference from the Cambodian script for Standard Khmer, that some objections had been raised recently by influential people. The hope was to get a consensus from the people themselves and to stir up interest in writing this dialect of Khmer with a minimum of conflict with the Thai writing system, yet efficient for N.K.

On April 23-24, 1987, the Institute of Language and Culture for Rural Development at Mahidol University, Bangkok, on the invitation of David and Dorothy Thomas, SIL members and instructors at the Institute, sponsored a conference in Surin Province, the heart of the N.K. area in Thailand.

II. Background

Some of the problems of writing N.K. are accidents of history, some are because of language differences, and some are psycholinguistic. And of course these are intertwined.

Historically, this area was part of the great Khmer empire which flourished from 800 to 1400 A.D. Now all the land north of the Dangrek mountains belongs to Thailand. So the northern Khmer people have been cut off politically from the southern Khmer of Cambodia for a long time; the mountains form a natural barrier to frequent interaction with the Cambodian Khmer. The approximately one million speakers of N.K. are concentrated in Surin province, just north of the Cambodian border, but there are also many in the provinces east and west of Surin.

When the Thai arrived in what is now modern Thailand, the Mon and the Khmer controlled most of the land. The Thai borrowed much from their languages and cultures. Eventually the Mon were almost completely assimilated into Thai culture, but there was a protracted period of conflict between the Khmer and the Thai. When Thailand became dominant in the area, there was much influence from Thai on Khmer, so now there are many borrowings and reborrowings in both directions, including Sanskrit and Pali words from the Buddhist literature. Furthermore, although the Mon, Khmer and Thai scripts are all derived from the Devanagari script of India, each one is different. The ancient system of writing borrowed words seems to have been as in English: write the borrowed word as it is written in the donor language, not as it is pronounced in the receptor language. So now words borrowed at different times or from an intermediate donor are spelled differently, especially in Thai, although the meanings may be identical or closely related. So the question is: how should N.K. spell these words?

Mon and Khmer had a register distinction between breathy vowels and nonbreathy vowels, but it was written as two different sets of initial consonants. Thai may also have had the same distinction, but now it is reflected in the tonal system, further complicating the writing system of Thai. N.K. has lost the register distinction completely but has developed an incredible number of pure vowels as a result.

In more recent history, around the turn of this century, the Thai government developed a policy of having only one standard written language for the whole country. So N.K. was not written.

Orthographically, the language with the strongest influence on N.K. is Standard Thai. The area also has a lot of Lao and Kuy

villages, and some people speak all three languages (Lao, Kuy and N.K.), plus Standard Thai (closely related to Lao). However, the Lao orthography is not well known here so it has little influence on the writing of N.K. Kuy is very nonprestigious, so it also has had little influence on Khmer. Although N.K. and Cambodian are closely related, only men who read Cambodian Buddhist texts while in the monkhood can read the Cambodian script. So the influence of the Cambodian script on the majority of the northern Khmer is minimal.

With such a large number of speakers, the N.K. language shows no signs of dying out. The people see themselves as Thai who speak Khmer. In Surin Province, they are in the majority, and although in most of the high schools the students are fined for speaking N.K., grade school teachers have a real problem with the young Khmer pupils from the villages because they really don't know Thai when they begin to study in school. Although many of the government officials and school teachers are Thai or Lao, there are also many well educated Khmer in high positions, including the provincial governor of Surin, the mayor of Surin City, and many local officials. So the Khmer are not embarrassed to use their language in many public situations, but for official communication they use Thai. Church services are usually in Thai because either the leaders are Thai and do not speak any N.K., or else they are Khmer but were trained only in Thai and are embarrassed by their lack of vocabulary in N.K. However, the Khmer respond enthusiastically to songs or teaching in their own language.

The languages of the region have developed many extra letters and irregular spellings because of their histories. A Thai child takes about as long to learn to read as his counterpart does in the English language. This situation creates an unbearable load for the beginning Khmer pupils. For a Khmer child to learn to read in his own language first would be a distinct advantage, but the likelihood that he would have a long period with Khmer classes in school is rather slim. So to have a fairly one-to-one relationship of sound and symbol in N.K. orthography would be a big help for the children.

III. Preparation for the Conference

The acting head of the Institute for Language and Culture, Dr. Suwilai Premsrirat, has taught a field methods course where the students worked on N.K., so she knows something about the language

already, as well as having specialized in another Mon-Khmer language. So she was the natural one to head the conference. In the fall of 1986 she began making contact with various organizations and government agencies working in the N.K. area, notifying them of the proposed conference. She got official recognition of the conference by the government so that civil servants could have their expenses paid and the conference would have some prestige. She invited the governor of Surin to give the opening address and asked his wife, the principal of a prestigious high school in Surin City, to host the conference.

Stephen Teel, SIL-CMA, drafted a writeup of the orthography problems with explanations and various possible solutions. Dr. Suwilai translated this writeup into Thai and had it copied as a handout for the conference. Students from Mahidol prepared charts of the N.K. phonemes with possible Thai letters. Also available were a number of N.K. texts in the old orthography.

IV. Conference Deliberations

About ten Thai, ten Khmer, and three westerners came for the meeting. The Thai speakers were all from Mahidol, either professors or students. All the Khmer speakers were from Surin province, although people from the other two provinces had responded that they would come. One Khmer was also a student at Mahidol, writing his thesis on a comparison of N.K. and Standard Khmer (Cambodian). One Khmer had a Ph.D. degree, some had never graduated from high school. There was one Khmer woman.

Discussions were held in Thai or N.K. Foreigners said as little as possible, but the Thai linguists contributed well to the discussion. One Khmer who has been using the Smalley-Ellison script for years was greatly pleased with their help. Final decisions were made by the Khmer speakers.

A tight schedule had been prepared, but it got off to a slow start because the Khmer had a long discussion about the necessity of a separate writing system for N.K. (Some were familiar with the Cambodian writing system and even had a vested interest in it.) However, what settled the question was the testimony of one Khmer schoolteacher. After that there was much discussion about particular points, but a general agreement as to purpose.

One of the Thai professors remarked that she had never seen a seminar before where the participants were so committed. At the end of the second morning they stayed on till 1:30, and then even returned after lunch to finish, although the meeting was officially to end at 12:30. The hotly debated items will never be forgotten by the Khmer delegates, and this fact will stand them in good stead as they try to convince their friends concerning the orthography.

At the end, one Khmer stood up and said how revolutionary it was, that he had tried to write N.K. himself, but unsatisfactorily, and that now he felt he could write it.

Testing is the next step. With our "consistent changes" computer program, changing the orthography in old materials is a simple matter. So we prepared a booklet of folktales on mimeograph stencils and the local office for Nonformal Education is printing it for their cadres to use in village literacy classes. The cadres will fill out a form indicating places where the villagers had problems. Hopefully one of the Institute students or graduates will also conduct a survey on the problem points.

Dr. Suwilai sent out a report of the decisions to all the participants and asked if they wanted a follow-up meeting in six months or a year. They voted for a year, so the results of the testing should be in by that time.

V. Problems and Decisions

Eventually everything which we considered nonnegotiable was adopted, and almost everything negotiable was changed.

1. Word level. The most surprising decisions of the conference were 1) to write word spaces and 2) where to position certain vowels. Both these decisions are very non-Thai; however, the Khmer realized the ambiguities they would eliminate by making the decisions.

1) Thai does not write word spaces, and thus it is difficult to identify word breaks. Unless the context is clear, it is impossible to know if there is an open syllable, followed by an initial consonant cluster, or a closed syllable followed by a single (or double) consonant. Since N.K. has more possible consonant clusters and

more complicated ones than Thai, the problem is multiplied if word breaks are not inserted. The computer also needs word breaks.

2) Some vowels in Devanagari-based scripts are written before the consonant that actually precedes them phonetically and phonemically. In some cases in Thai, and more often in N.K., this situation is complicated for two reasons. If there is a consonant cluster, Thai writes the vowel to the left of the whole cluster. So it is not clear if there is one word with a consonant cluster or two words, one with the fronted vowel and one with the unwritten vowel. Since the Khmer decided to write word breaks, this problem will not exist, but there is still a problem with simple three-phoneme syllables. Are they CVC or CCV? There is one minimal pair in N.K. which really is ambiguous if vowels are written before clusters, but even for other words, it will make word attack simpler to know at a glance if there is a consonant cluster or not. So it was decided to write the vowels before the consonant closest to the syllable nucleus.

2. Morphophonemically there are also a few problems, some similar to Thai, others not.

1) As in Thai, when there are two nouns in a noun phrase, if the first one has a long vowel, it is shortened. Thai write these vowels consistently as long. This problem was not actually discussed, but undoubtedly the Khmer will want 'words spelled consistently'.

2) N.K. has several functors which are unstressed open syllables, and the vowels are not clear. The morphemes are really clitics, but when written as unstressed syllables of an adjoining word, they form unusual word patterns. When written as full words, they get too much stress. In Thai, similar functors can end with a final glottal when stressed, and are written with a glottal, although they frequently end in light aspiration or an open syllable. But this solution is not suitable for N.K. where /-ʔ/ and /-h/ are both in strong contrast with an open syllable.

The conference participants decided to connect the clitics to the main word. However, if the functor precedes a word with a preposed vowel, the vowel of the clitic can be dropped.

3) There is one functor /kɔʔ/ which functions almost exactly like an analogous functor in Thai, but sounds a little different,

especially when stressed. The Thai functor is written with no vowel but with the symbol for shortening a vowel. There is one problem for N.K. in that there is also a very common pronoun which has a somewhat similar shape. For now we will try writing the N.K. functor as in Thai.

4) Unlike Thai, sentence intonation is very important in N.K., usually affecting the last word of a clause. Thai does not use punctuation marks, and has only a break in the type to show sentence breaks. The committee was definite that they want more breaks written than in Thai.

There is a special intonation pattern for yes-no questions. It is either a lengthened final syllable or an added vowel. The added vowel does not form a true syllable as there is no initial consonant and it is unstressed. Instead of writing the question intonation-syllable, the conference participants decided to use the question mark.

3. Proper names are very frequently borrowed from Thai, Pali or Sanskrit. For personal names, people will probably want to write them as in Thai, but for geographical names the conference participants decided to write them first in N.K. and then in Thai in parentheses. This procedure will be especially helpful when the N.K. name is actually different from the Thai name.

4. Loanwords will be written as pronounced in N.K. for now, but will be followed by the Thai spelling in parentheses. Probably this procedure will come up later for further discussion.

5. Northern Khmer sounds and symbols:

Consonants

ph	th	ch	kh	h*
p	t	c*	k	ʔ
b	d			
m	n	ɲ	ŋ	
		r*		
		l*		
(f-in loans)		s		
w		y		

Vowels

i,ii	ɯ,ɯɯ	u,uu
ɪ,u	ɤ,ɤɤ	ʏ,ʏʏ
e,ee	ɔ,ɔɔ	o,oo
ɛ,ɛɛ	ʌ,ʌʌ	ɔ,ɔɔ
	a,aa	ɒ,ɒɒ
iə,iiə,	ɯə (ɯ ɯə)	uə,uuə

Figure I Phonemes of Northern Khmer
(Sounds not occurring in Thai are circled.)

The phonemic inventory of consonants in N.K. is as shown in Figure I. Consonants marked with an asterisk do not occur finally in Thai but do in N.K. /s/ is only initial in both languages. The short vowel /ɔ/ is predictably short in Thai so it is written as a long vowel in Thai, but the length is contrastive in N.K. The vowel /ɯɯɔ/ occurs in only one word in N.K.

1) Consonants

One nonproblem is what to do with the two sets of consonants in Thai which represent tonal classes. Everyone recognizes that N.K. has no phonemic tones, so the set for mid tone is used. Another nonproblem is the final voiceless stops: in Thai they are written as voiced stops. But in neither language is there voicing contrast in the final position so it doesn't matter. The real problems for the consonants are the phonemes that are only word-initial in Thai, and the one phoneme /ɲ/ that doesn't exist in Thai.

Although the consonant /ɲ/ does not occur in Thai at all, Thai does have a letter that represents /y/ initially and /n/ finally, and in some dialects of Thai it is actually pronounced as a palatal nasal. So it is a natural symbol for the N.K. palatal nasal. However, there is a problem because after front vowels in N.K. there is no contrast between /ɲ/ and /ŋ/. Except for Khmer who are very phonetically sophisticated, psychologically they are convinced that they are saying a velar. The tongue tip is clearly behind the lower teeth, causing the

tongue to hump in the middle; and the phonetics professor assured the delegates that they were actually saying a palatal, but they remained unconvinced. (Historically, most of these palatals after front vowels were velars.) So for now 'every man will write what is right in his own eyes' for the final palatal nasal.

The final gutturals cause a problem because in Thai the final glottal stop sometimes is realized as [h], and in N.K. the final glottal stop is sometimes realized as [k]. Thai has no phonemic final /h/, N.K. has no phonemic final /k/. However, the k-? contrast may be coming in from Thai, and there is a strong preference for writing /k/ after the short central and back high vowels. Thai has no glottal stops after long vowels, but N.K. does. So in the Smalley-Ellison orthography the Thai symbol for /k/ is used after long vowels. Probably the Khmer will continue using the /k/ symbol after the long vowels and the short high ones, although the Khmer who are used to writing in the existing orthography do balk at the arbitrary spelling after the short high vowels.

The final /h/ came in for much discussion because it is so non-Thai. A few Thai words are written as if they had a silent /h/, but a different symbol is used from the one used initially for words with level tones. To complicate matters, Cambodian uses an /s/ symbol for final /h/. But eventually the symbol used for initial /h/ in N.K. was adopted.

Surprisingly, there was little discussion of the final /r, l, c/. Some minimal pairs were presented and everyone seemed satisfied. The Khmer know that the Thai pronounce these sounds wrongly when they try to speak N.K.

Consonant clusters are not written consistently in Thai. The conference participants decided to write them consistently in N.K., regardless of whether there is a slight open transition between the consonants or not.

Syllabic nasals are not very common in N.K., but they do occur before consonants in a dozen or so words. The 'obvious' solution of just writing a simple nasal is not acceptable because it would be read with an intervening (unwritten) vowel. The Smalley-Ellison solution of writing as if there were a presyllable /?am/ was adopted, although it does take some learning.

	labial	alv.	palatal	velar	glottal
asp. stop	ផ	ថ	ឆ	ខ	
unasp. stop	ប	ត	จ	ក	◌ -/ -ះ, -ក
vd. stop	ប	ទ			
nasal	ម	ន	ញ	ង	
trill		រ			
lateral		ល			
fricative	(ฝ)		ឋ		ហ
semivowel	ว		ย		

Figure II
1987 Northern Khmer Orthography - Consonants

2) Vowels

The one vowel that was radically changed was the /ʌ/. Formerly it was written as the central counterpart of /ɛ/ but it looks strange in loan words so the conference participants chose to write it as a lowered /ə/.

The special symbols for short /a/ (before /m/, /w/, /y/ and /ʔ/) will be used as in Thai.

The central off-glided vowel is very short in Khmer, but long in Thai. Time will tell whether people will consistently write the symbol for vowel shortening or not.

For the lowered vowels, the present system was accepted: a dot below the line, except when the vowel itself is already written below the line. Then a circle above the vowel is used. The only thing this changed from the present orthography is that we had been using the raised circle instead of the lowered dot for the only lowered vowel which is written on the line /ḥ, ḥḥ/.

Thai usually writes the vowel shortener above the initial consonant, but this procedure is difficult if there is already a mark there. For the computer, this is a disaster. However, there is some precedence from Thai to shift the shortener to the right (for newspaper headlines), and since we began doing this several years ago, there has been little reaction one way or the other from the Khmer readers. Probably for handwriting, people will put the shortener on top of other diacritics, but they accepted the shifted position for printed materials.

The symbols chosen for the vowels are shown in Figure III. As an aid to visualizing the positions of the vowels, the examples show an initial glottal and either a final *d* or a final glottal. (Note that the symbol for initial glottal is the same as for parts of the mid-central vowels and the low back vowels.) Final glottal is unwritten after some short vowels. For open syllables (indicated here with #), some long central vowels add the symbol for initial glottal/low back vowel after the vowel.

INTERNATIONAL LITERACY YEAR

The year 1990 has been designated by the United Nations General Assembly as International Literacy Year. The purpose of the designation is to bring attention to the illiteracy problem throughout the countries of the world - in many developed countries as well as in Third World countries.

Delegates at the UNESCO General Conference suggested emphasizing "the reading environment", supported by media, reading centers and libraries, to maintain reading habits, especially in rural settings. Another suggestion was that of not only creating a literate society but also a society with skills to undertake self-directed development.

The United Nations encourages individual governments and all groups to participate in International Literacy Year. It also encourages the inclusion of literacy in the development programs which it assists.

	short		long	short		long		short		long
	?Vd	?V?	Vd	?Vd	?V?	?Vd	?V?	?Vd	?V?	Vd
high	อิด/อิ		อีด	อึด/อึก		อือ/อือ*		อุด/อุก		อูด
mid-high	อิด/อุ		อุ๊ด	อุ๊ด/อุ๊ก		อุ๊ด/อุ๊อ*		อุ๋ด/อุ๋ก		อู๋ด
mid	เอ็ด/เอะ		เอด	เอิ๊ด/เออะ		เอ็ด/เออ*		อด/โ๊ะ		โอด
mid-low	แอ็ด/แอะ		แอด	เอุ๊ด/เออะ		เอุ๊ด/เออ*		อ็อด/อะ		ออด
low	(อัด, เอา, อา, ไอ)/อะ*			อาด/อา*				อ็อุด/ออะ		ออุด
glided	เอีย๊ด		เอียด	เอือ๊ด		(เอือด)		อ๊วด/อัว*/อัวะ		อัวด

-d = any consonant but glottal
*The variant symbols for short /a/ are:
/?ad, ?aw, ?am, ?ay and ?a?/

Figure III
1987 Northern Khmer Orthography - Vowels

Reference:

See Smalley, William. 1976. The problem of vowels: Northern Khmer. In Phonemes and Orthography: Language Planning in Ten Minority languages of Thailand, William A. Smalley, ed. Pacific Linguistics Series C, 43. 43-83.

VI. UPDATE ON THE NORTHERN KHMER ORTHOGRAPHY

The second Northern Khmer Orthography Conference was held on May 26-27, 1988, in Surin. It, too, was sponsored by Mahidol University, with Dr. Suwilai leading the meetings.

This time there was a good representation from the local offices of Nonformal Education from all three of the main provinces where the Northern Khmer people live. (Last year due to a conflicting schedule only two came, and for only one day.)

There were several samples of written N. Khmer for the delegates to compare: a folktales booklet and a diglot health care booklet in the agreed-on orthography, a list of plant names in a slightly divergent orthography and some proverbs which had been rewritten hastily (with many slips) by a man who had only just heard about the agreed-on orthography. Although the folktales booklet was prepared early, it had not been distributed and tested in time to get valid reactions to the orthography. But reports did come in about what style of books the villagers want (about eight lines to the page, diglot, lots of pictures, and a better print job).

The main thrust of this year's meeting was getting written Northern. Khmer into use. Those present decided to meet again in October to begin producing materials, and discussed the possibility of having a pilot project to see if their children would get a better start in school with initial literacy in Northern Khmer.

The more balanced representation of dialects affected the one decision on spelling. Whereas the all-Surin group the year before had sidestepped the decision on the neutralized final palatal-velar after front vowels, this time the participants voted overwhelmingly in favor of writing it as a velar, as it is sometimes pronounced in the other provinces, and frequently *perceived* to be pronounced in Surin. Subsequently, the man with the longest experience with using the palatal symbol made the switch to both reading and writing it as a velar with no noticeable problems at all.

THE REGIONAL SEMINAR OF SIL FOR THE TRAINING OF LITERACY CONSULTANTS

The seminar was held January 11-22, 1988, in Yaoundé, Cameroun. It was coordinated by Julie Van Dyken. Resource people and staff consisted of Larry Yost, SIL Associate Coordinator for Intercultural Work; Steve Walter, appointee to serve as SIL International Literacy Coordinator; Ms. Noela Elvery, Audio Consultant; M. Seydou Nourow Sall, AALAE representative; M. Tai Afrik, BREDA representative.

The theme of the seminar was Literacy and Development. The areas of presentation and discussion were:

1. Presentation and discussion of contrastive literacy programs, as well as "SPAR"* and management related topics (13 hours)
2. Group process and consultant training (13 hours)
3. Working Groups developing plans of action and report (15 hours)
4. Special Interest topics (6 hours)

The strengths of the seminar as evaluated by participants were:

1. The exchange of ideas and experience.

Almost all evaluations noted with appreciation the opportunities for interaction between a) SIL and non-SIL participants, b) consultants with experience and those beginning as consultants, c) Africans and expatriate participants, d) people from both French-speaking and English-speaking parts of Africa, e) representation of various nongovernmental (AALAE) as well as governmental organizations and SIL members, and f) SIL members and people from African agencies.

Comments recognized that this interaction was enhanced through a) assignments, group meals, sports, etc. for participants to get to know one another and to discuss specific literacy matters further; b) good participation of African representatives from different countries; c) breadth of experiences shared; off-center visit to a village; and d) weekend tours/trip; as well as e) the set-up for simultaneous translation, facilitating interaction between anglophone and francophone participants with their different approaches.

2. The working groups.

Specific reference was made to a) dynamics of the group process as a process for discovering practical solutions to common literacy problems; b) the project giving opportunities for working together and for producing a positive written contribution in areas of widely recognized literacy problems; c) working through a real-life problem in a small cohesive group; and d) the value of the resulting group reports.

3. The presentations of actual literacy programs by participants who were involved in those programs.

4. Having a core of experts who knew their subject matter.

5. The varied pedagogical approaches which catered to all levels of people. These were specified as lecture, demonstration, discussion, working groups, questions, role plays.

6. The theme which focused on a felt need.

*"Strategic Planning and Review" (A Manual for Strategic Planning and Review for Language Programs, by Margaret and David Bendor-Samuel. Dallas: SIL. 1987.)

Notes On Literacy

No. 58, 1989

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READING CLUBS, READING CIRCLES (STUDY CIRCLES) AND LIBRARIES

Esther Marmor, SIL, Togo

I. Introduction
II. Reading Clubs
III. Reading Circles and Philosophy behind Reading Circles -- Freire
IV. Libraries and Integrated Use of Libraries and Reading Circles in Tanzania
VI. Conclusions
VII. Bibliography

I. Introduction

This paper deals with some innovative ideas in the postliteracy field. A short discussion of the need for postliteracy materials is followed by the main section which defines and gives examples of reading clubs, reading circles and libraries, and their function in maintaining adult literacy. Since reading circles are good manifestations of Freire's theory of education, some time has been given to his philosophy.

Members of the worldwide community are aware of the need for reading material for the new literates. A fair amount of work has been done on different aspects of postliteracy material. We are aware of the need for 'bridge materials', that is, materials that bridge the gap between primers and more difficult materials such as standard books, newspapers and Scriptures.

Even the United States is struggling with the problem of materials. There is a serious lack of materials available for new adult literates in the public libraries.

How can an adequate program of simple reading materials be developed? During an international seminar on literacy in Jerusalem in 1965 (UNESCO), this question was discussed. In conclusion, three general guidelines were given:

1) It is imperative to find and to train authors to write for this special market.

2) Research is needed concerning the best way of publishing and of printing books which will be attractive enough to make the new reader want to go on reading (via large print, colorful covers, etc.).

3) New resources of capital are needed to make possible the marketing and distribution of books and magazines at a price which is within the range of readers whose resources are meager.

From the above, it is obvious that a 'publishing house' needs to be developed for each language. It might consist of a few key community people who would encourage writers to write more materials. They also would select and print the materials which they felt would be of interest. A method of distribution would also be a part of this 'publishing house.' Such a publishing house would insure an ongoing supply of books for libraries and reading circles.

Assuming that we have prepared bridge materials, what can we do to assure that they will be read? How do we actually get people reading? We need to bear in mind that reading is a bother--for the new literate, for early school-leavers and for adults with limited education. These groups make up much of the population of Africa, Asia and Latin America. Reading is not a part of their culture. An estimate was made that over ninety-five percent of all books, magazines and newspapers are published for the educated five percent of the people. For the rest, often the certificate offered is their only goal. Once this certificate is obtained, they have nothing further to work for.

Three promising concepts to get new literates into reading are reading clubs, reading circles and libraries. These are built to take advantage of the strong community spirit which still prevails in many parts of the world.

II. Reading Clubs

A reading club is a group that meets to read a book -- sent by the club organization, or chosen by the leader. The group discusses it, and sometimes the members write down their opinions of it.

For an example of one system of reading clubs, the Church of Korea sponsors 3,715 clubs with a total membership of 80,000. The

Church leaders started the project in 1957 because they felt that 1) new readers need supervision until they have fully developed the reading habit, 2) semiliterates are often troublemakers in the villages and they need to acquire good judgment and discrimination.

Each club has fifteen members. There are simple meeting rules and instruction is given in the care of books and reading methodologies. Each club has three officers: a leader, a clerk and a guarantor. The guarantor's duty is to see that church principles are adhered to.

The club applies for membership to the Readers' Club Association and, if accepted, it is sent a parcel of twenty books. The cost is covered by an annual membership fee. The members provide their own meeting room and bookcases, and meet two or three times per week.

The meeting times are devoted to reading; the leader insures that all reading is done carefully. There is a half-hour time limit. After the reading, the material read is discussed and the impressions of the readers are written down in simple sentences. The leader sends a summary of these impressions to the Association and subsequently the next parcel of books is sent to the club.

Clubs such as these are taking a leading part in the development of villages and churches. Not all of the clubs are successful. A key to success is having imaginative volunteers at the local level, and this in turn depends on having really well-trained regional supervisors to give them advice, encouragement, and personal attention, without assuming such an authority as to destroy local initiative and a local sense of responsibility.

III. Reading Circles

A reading circle (sometimes called a study circle) is a group that meets with the purpose of identifying and knowing more about a problem that needs urgent solution. Reading is the method used and thus a reading circle is formed, for reading pertinent material on a certain subject, then discussing solutions to the problem identified.

In a church, such a group could be the official board of elders, a women's group, a youth group, a Sunday School class. In a

community it might be formed of newly-literate adults: farmers, teachers, women, young people, existing clubs such as Lions, Rotary, etc. There are many possibilities. Typical problems may be in areas of spiritual matters, agriculture, health, technical skills such as sewing, industrial concerns, etc. There is a heavy slant towards community development.

Among the practical aspects of a reading/study circle is the selection of a reading director who knows the community situation and its problems well, and who is also able to lead a group well, without dominating it. During group reading, he would read a small section and invite a volunteer to continue the reading. The director would put new words on the board and explain their meaning as they appear in the reading. When the reading is finished, discussion begins.

The time that will be taken in a session depends on a number of factors such as the length of a book, group interest in discussion, and the summary. It could take several weeks for one book. Most groups have found that half an hour to forty-five minutes is a practical limit for the time used in actual reading.

There are good results from these circles:

1) Mechanical reading ability is improved. The reader thinks and reasons and thus develops reading comprehension.
2) Reading habits are developed because his desire for new reading is awakened.
3) He is initiated into looking for more information. Reading circles fill in the 'process' needed to take the reader on from the primer.

Please note that implicit in the concept of reading circles is a good, available supply of reading materials. Books need to be authored, a source of distribution established and much foresight is needed for a program of this nature to be a success. Good leaders are indispensable.

It woud be good to examine one such program in detail. Tanzania began an ambitious program in the early seventies to create 'literacy surroundings' for its adult education program. Rural

libraries were supplied with fifty to a hundred books each. Study circles were specifically designed to make use of these libraries.

The village of Nansimo had twenty-two participants in its study circle, all neoliterates. At first, the group talked about the problems that affected them in their village. A list of problems was drawn up, and they decided which problem whould be tackled first (in this case, bilharzia).

The leader of this group was specially trained in handling reading materials for newly-literate adults, and trained in how to merge study circles with the rural library services. Accordingly, he requested members of the group to collect as much information as they could about this disease and its incidence among village people. He encouraged their use of the rural library as a good source of information. Before the study circles actually began, he went to the library himself to locate and read all the available information relating to the disease. He prepared a study guide with key questions for discussion and simple exercises, by which the participants were expected to enhance their newly-acquired literacy skills.

At the next meeting, the exercises were done, and their important points were discussed. The leader used this meeting to demonstrate how a rural library could be used as a source of information. He went down each shelf, taking the books one at a time, reading each title and the table of contents. He let the group decide if the book would be relevant to the bilharzia problem. Books that were found to be relevant were then studied by the members. Group reading could occur at this point, if desired.

There were rewarding ramifications to the procedure of attaching study circles to rural libraries. The procedure induced newly-literate adults to talk about books. It brought together adults with varied experiences and backgrounds, and it suggested problems of common interest to examine.

After a period of time, literacy tests were given to some of the participants to determine the extent to which literacy had been maintained. Of those tested, ninety percent were *regular readers*. All books, stocked in the rural libraries where the experiment was conducted, had been in circulation!

Philosophy behind reading circles -- Freire

Reading circles express the methods and philosophy of Paulo Freire. His approach to education was regarded as so revolutionary that his own country, Brazil, deported him. He rejected the idea of an elitist teacher pouring knowledge into 'empty' students' heads, with no regard for them as persons. In line with his own philosophy, Freire developed 'culture circles', with coordinators to guide discussions and learning experiences. The group participants learned through dialogue with one another and with the coordinator, and literacy was taught through the dialogues of these groups. Given the right type of coordinator and the right situation, this approach has proved to be very successful.

Freire believes that all men are capable of making critical judgments. They can evaluate situations, learn from their experiences and make decisions based on these experiences regarding future actions. They have a 'right' to play a part in forming society and shaping history. Too often this right to make choices is diminished. Ordinary people are silenced by dominating forces. They are on the sidelines and afraid to speak or act. Freire's concern is to 'democratize' the ordinary people. The topics for his culture circles were highly political. Although politics is not the purpose of most literacy programs, we can note his idea of restoring man's confidence in himself and raising his self-esteem. Such motive is applicable to nonliterate indigenous groups.

Freire wants the masses to feel that they are no longer nonentities in society, but rather people whose voice is not only important, but who can act to influence their own destiny. The reading circles are a step in this direction. Through reading circles, people can understand and evaluate their problems--be it sickness, poor crops, etc.--and they themselves can *do something* to alleviate the situation. Their voice can become significant in the community. These experiences of gaining knowledge through reading, expressing themselves, and of having others listen to them, are self-enhancing.

IV. Libraries

Libraries have been used, some with great success, to feed book-starved literates. Basically a collection of books, they may also contain newspapers, magazines, articles and posters, and even

audiovisual equipment. They may be large or small, permanently housed or portable. In an indigenous community, they serve to promote continued reading among new literates.

We may ask, how many books are needed for a library? There should be as many books as there are reading members of the library, perhaps twice as many. The books should be attractive to the eye. Research should be done in the individual language groups to determine: what colors and sizes of books are acceptable, what kinds of books interest the group and what kinds don't. Some categories of books which have been successful in indigenous communities are: nature stories; folktales; humor and riddles; health booklets; stories of travel and adventure; as much as possible, materials written by people within the language group. Writing workshops reap the best results for getting articles and books produced that will make reading an integral part of a given culture.

Postprimer reading materials are necessary for the new literates, and more difficult reading materials are needed to provide a challenge in the future. To grade material from easy to difficult, we must consider the content. The more closely related it is to the culture, and the better it is known to the reader, the more easily it will be read by the new literates. A large type size may also be necessary for some.

For SIL purposes, portable libraries may be of great value. In New Guinea, one library is housed in a bright red metal box. Wooden boxes, tin suitcases, cloth and plastic pockets are other choices to hold reading materials. Choose a solution to avoid moisture or termites, and consider the transportation factor.

The aristocrat of village libraries is the 'Bibliobus', used by the Education Department of New Caledonia. Each bus (there are three in all) is equipped with the following: an electric generator; a 16 mm. cinema projector with a sound track; a slide projector; a sound amplifier with record player and microphone; two loud speakers; a screen; a tape recorder; an accumulator charger. Shelves house more than one hundred books per van. These buses make tours to sell or loan books, to give encouragement, and to give advice on agriculture and health matters. Their major problem is to find publications, films and filmstrips adapted to local conditions and tastes. Does this problem sound familiar? They do point out,

however, that sets of slides and filmstrips are fairly easy to produce. New Caledonia has in addition a good road system which allows for bus travel.

Libraries can be used in various locations to expose people to books and ideas, and to give them opportunity to practice their reading skills. One in each village or population center seems to be a workable goal. Libraries can be housed in schools, magistrates' offices, police posts, or in private homes or churches.

Money for libraries may come from various sources. UNESCO is aiding several African governments in setting up systems of national libraries. For example, Eastern Nigeria has a model program. Other sources of funds include churches, sale of books, government offices and other interested persons.

The integrated use of libraries and reading circles in Tanzania

In Tanzania, newly-literate adults were sometimes afraid of the rural libraries. The sight of fifty to a hundred and twenty books was overwhelming to them. A project called 'From Primers to Rural Libraries' exposed them to books and reading by means of a friendly, resourceful librarian. We have discussed this project above in the section on Reading Circles.

The leaders of the study circles often doubled as librarians. In any case, they were trained to see themselves as partners who were equal to the rest of the participants. Study guides were available, prepared by the Department of Education of Tanzania, which showed sources of materials which either librarians or study circle leaders could use to help them in their work among the newly-literate adults.

The importance of good leadership comes into focus here. Both the librarians and the study circle leaders needed to have an inclination towards the use of libraries and the need for study circles, as well as a concept of the two as a means of bringing about changes in rural areas.

The libraries were housed in centers. These provided a suitable place to read away from noises, and minimized the fear of being considered unsociable by others who did not read.

Today, Tanzanian adults have facilities to maintain their literacy. It is planned that, on the mainland, two thousand wards have rural libraries, and many of these are already functioning.

V. Conclusions

It is a bitter truth that the greatest shortage of books is where they are most needed--among the newly-literate adults in the developing countries. Reading clubs, reading circles (or study circles) and libraries offer some means of keeping the literates reading.

Two main points stand out as a fair summary of the examples used in this report. A source of good books must be one resource, and the other must be good leadership. These are major ingredients, whether we are dealing with libraries or reading circles or clubs. To overlook these would mean certain failure to a program.

However, a good supply of books must go hand in hand with distribution. If we can use or help develop existing channels, that is all to the good. We in SIL need to be aware of a movement in developing countries for formation of national library services. We need to find ways to plug into these services.

However, even excellent channels of distribution developed and maintained are no guarantee that there will be functional readers. That final step of getting the book to the reader and the reader to the book must be associated with dialogue--at least between the reader and the author but preferably within a group situation. Hence the emphasis that this paper has placed on development of reading clubs and circles as well as libraries.

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READING CLUBS

Peter Evans

SIL, Papua New Guinea

I. Introduction
II. Materials
III. Programme
IV. Training Courses
V. Library

I. Introduction

The idea for Reading Clubs arose out of both experience and what I was reading at the time I was preparing material to teach at the literacy course at the Administrative College. I read several articles about literacy programmes overseas, mainly in middle east countries, where literacy programmmes had been funded by UNESCO, many on massive scales, but the new literates had not been able to keep reading, and had lost their skills.

At this time, people were coming through to reading in the adult classes (the primer classes); I was aware that many of them were not strong, and it would be easy for them to slip back into illiteracy. So, putting the two together, I realized the need for reading clubs. I could not find anything written about reading clubs as I envisaged them, so it was a case of sitting down and thinking up materials and methods that would accomplish what I wanted: to reinforce the skills of the new literates to a point where they would become permanent skills. I also saw the reading clubs as a way to introduce new material and many new concepts to the people which would help them in their understanding of the changing world around them.

II. Materials

The book of Genesis was used for getting started. I wanted to produce materials that would cause the people to think about the stories and their meaning. I used the five 'w's': what happened, when did it happen, who made it happen, where did it happen and why did it happen (if that were applicable). Sheets of paper were provided, each with a simple picture of the story's main theme and

the set of five questions to be answered on the sheet. These were then known as the 'Genesis' papers.

This procedure worked quite well, until I found that the people were becoming tired of going through the same routine day after day, and I realized that we needed to vary the materials. So we introduced the General Paper, a series of papers on a variety of topics. Some of these are: The New Road, and what effects it will have on the people's lives; the census, what it is, how it works, and how it affects us; what good foods must we eat in order to keep healthy; papers about different aspects of health. Also in this series we included a lot of the people's stories--ancient stories handed down by word of mouth. Again, we wrote down questions for the readers, to give them a purpose for reading, to test their comprehension, and to give them practice in writing.

Later people requested some arithmetic training, so we produced a series of papers teaching and giving practice with the Numbers 1 to 20. The practice included recognizing the number, writing it, doing activities that helped the students to understand its value. Papers on weighing and measuring could be included also. Such activities are invaluable, so that people such as we are teaching can get some math and measuring background, in order to curtail exploitation from outside buyers.

Each club member is given a manila folder with clips, in which to keep his materials.

The fourth type of paper we have used in the reading clubs is the newspaper. The Barai Nonformal Education Association (BNEA) produces a monthly newspaper. The purpose of the newspaper is to disseminate news of the local area, print legends and stories and national news, and to provide reading material for Barai readers. It is excellent for reading clubs, and supplements the usual material with up-to-date news and information. The newspaper includes some questions in each issue that the club leader can use with his group.

Students are supplied with a pencil and an exercise book, but they do a lot of their writing on the sheets provided. The papers also give practice in addressing an envelope and writing a letter. Club members are encouraged to write letters to the editor, though very few have availed themselves of this opportunity.

It is clear that much written material is used. For this, a team of producers is needed. The BNEA at its Centre has trained other Standard Six leavers to write materials similar to those used by the clubs, put them on stencils and duplicate them. The use of Standard Six leavers to write some of the materials has meant that some of the productions are not of a very high standard. However, in order to use local national staff, and make the programme self-supporting, some sacrifice of standards is necessary. At the same time, continual training in and reminders about producing good quality, readable material are essential, unless a programme is fortunate enough to have better qualified staff to keep the standard of materials high. There are probably some places where quite highly trained staff would be available to provide high-quality materials.

III. Programme

The reading clubs meet on Monday, Wednesday and Friday mornings, for about an hour to an hour and a half each time. We tried meeting in the afternoons originally, but this did not work due to the fact that people often came home late from their gardens. Then we tried using lamps and meeting at night, but we found the kerosene used in all the clubs too expensive. So then we decided on the morning sessions. A side benefit of meeting in the mornings is that clubs are on at the same time as the classes. This means that several groups in the village are meeting at the same time, which fact builds a spirit of comradeship among the different students attending. It also adds status to the whole programme.

Since the clubs need very little equipment and few teaching aids, they can meet more or less anywhere--on a verandah, under a tree, under a house. We have found that most clubs seem to feel it is not right unless thay are meeting in classrooms, so most groups have built them. But a classroom is not essential to a functioning club.

I am sure that better-educated leaders could show more initiative in varying their programmes and activities and methods of meeting. However, our leaders and classes seem content to follow a similar pattern each day and each session, which includes singing, selected readings, the Paper for the day, and library book reading.

The main item in the first ten days of any club is to teach a series of picture discussions, based on the pictures and discussions Paulo

Freire used in Brazil in his literacy classes. The purposes of the picture discussions are: to raise the level of awareness of each member in his own ability to change his world for the better, to show him the great number of things he already knows how to do in order to live in his world, and to encourage him to apply the same abilities to his reading and to finding out about the new things that are coming into his world. The aim is to get each club member discussing the pictures, and the ideas generated by the pictures and discussions, thus fostering his active participation in the learning situation. Again, I have found that the lack of education and extended training has meant that the teachers have not been able to develop the skill of drawing others out in discussion; they tend to dominate the discussions themselves. However, it has been a useful exercise in creating a new awareness in the members.

IV. Training Courses

As to training courses, we have found it essential to have a one or two week 'upgrading' course earlier than the teacher training courses. This procedure enables the trainer to ascertain as nearly as possible who would make good teachers, and these could then be invited to a teacher training course. The 'upgrading' courses usually consist of practices in reading, writing and spelling. If the students are educated enough, such courses could also give them practice in learning about the grammar and other interesting aspects of the language. It is important to choose, if possible, people who are of a reasonable or good standard, for, if their comprehension is weak, they will have difficulty in understanding how to teach the content of the papers and help their students find the correct answers. Considerable oral reading is done in the clubs, so we need leaders who can provide a good example of reading. The leader does some writing on a blackboard and on the students' papers, so again a reasonable standard of writing is required.

Having weeded out those who do not meet the requirements by means of the upgrading course, we then go on to teach such topics as: how to teach each type of paper, how to lead discussions, how to choose a club membership (how to find members), how to keep club members interested and coming regularly, writing and reading practices, the BNEA's aims and goals, standards expected of leaders, etc.

Each leader is required to practice-teach several times before a group of trainees, to demonstrate competence before being allowed to lead a club. In fact, would-be teachers should not be invited to teach until they can efficiently and confidently teach demonstration classes. To allow poor teachers to teach usually means that sooner than later the classes will cease, as students become disillusioned.

V. Library

A library was set up for each of the clubs. The idea was to make available books for borrowing. Leaders are supposed to display the books during the club session. People who finish their work quickly can borrow and read, and books are meant to be borrowed and taken home. In practice, few books are taken away, because people have no place to keep them safely, and also cannot say 'no' to their children who want to play with them. There is usually litle time at the end of a session for people to just browse, although that is supposed to be the procedure. The books are a mixture of vernacular books, English books, brochures, geographic magazines, etc. Copies of all books that are produced by the Barai Nonformal Education Association are put in the libraries.

ANNOUNCEMENT

The 14th Annual Boston University Conference on Language Development is scheduled for October 13th, 14th and 15th, 1989. The keynote speaker will be William Labov of the University of Pennsylvania. Sessions will focus on these central themes:

- American Sign Language
- Literacy in Theory and in Practice (literacy and ideology, literacy at school, in the humanities, in the workplace, minorities' interpretation, sociocultural approaches)
- Language acquisition (theories of evidence, neural maturation)
- First Language Acquisition (including principles and parameters, acquisition of LF, irregular phenomena, phonology)
- Second Language Acquisition (including age factors, parameter setting, and sociocultural factors)

For a preliminary program, please contact:

Conference Committee, Conference on Language Development
Boston University, 605 Commonwealth Ave.
Boston, MA 02215
(telephone 617-353-3085)

THE RURAL LIBRARY SYSTEM IN CAJAMARCA

David M. Coombs

SIL, Perú

I. Introduction
II. History
III. Special Problems

I. Introduction

About ten years ago a Catholic priest, Father John Medcalf (a close friend of the Coombs) began organizing a series of small, rural libraries under the auspices of the local branch of the National Cultural Institute. He was the subdirector of that branch for many years. The project began with just a few small libraries, but its growth has been explosive. There are now well over four hundred towns in the department which enjoy the services of a rural library, and they have become, perhaps, the most positive influence in the area for the promotion of literacy. This is a brief, incomplete summary of how the system works, which is offered in the hope that it will stimulate government or private agencies in other departments to consider its potential contribution in meeting their goals for literacy.

II. History

The program began with a small donation of simple, colorful books in Spanish which treated a wide variety of topics. These formed the original 'fondo rotativo' of books which was initially administered by Father John, who established the main center in the library of the Instituto Nacional de Cultura (INC) in the city of Cajamarca. Through his contacts in the rural areas, he promoted the concept of the libraries among the campesinos and encouraged them to apply for libraries for their communities. Interestingly, there was some resistance to the libraries in conservative, Quechua-speaking areas because the word for 'library' in Spanish, 'Biblioteca', reminded people of the word 'Biblia', and they therefore saw the project as pertaining to the evangelical churches, even though it was initiated by a Catholic priest and the initial promoters were all Catholics.

As part of the application process, the communities were required to recommend a candidate for rural librarian. This person could not be a principal local political authority (i.e. gobernador, teniente or alcalde). After he had been recommended by the community, Father John evaluated the reputation of each candidate as to his honesty, sense of responsibility, prestige, etc.

After selecting the librarians, John organized an orientation and training program at his parish in Los Baños. I'm not sure how many days the original program lasted, but the follow-through training involved one full day per month for a while. The librarians were unpaid volunteers but their room and board were provided free during the training days. Once the rural librarian had completed the initial (one week?) training, he was able to check out twenty-five books to take to his community. The libraries were usually located in the librarians' homes, but sometimes public buildings were loaned for use in the program.

Rural library users were required to provide a picture for a library card, which insured that users resided in the community; there were no other charges. They could then borrow one or two books at a time and take them home. The librarians kept track of the frequency of demand for each book, and reported this when they exchanged the original allotment of twenty-five books for twenty-five new ones. If demand was unusually high in a town, and the librarian had proven himself trustworthy, the number of books loaned at a time could be increased. The central office kept track of the most popular themes and books, and when more funds became available, they purchased or requested the donation of those types of books.

Father John later chose the most dynamic librarian to head up the central library, and the program is now run without John's help. In fact, he is now in England and does not plan to return.

III. Special Problems

My information is limited, but I am aware of two major problems which arose during the implementation of the rural library program. First, there were frequent attempts by local authorities to take over the rural librarian position. Father John vigorously resisted these and, to my knowledge, was successful. However, soon after he left for England, there was some such trouble.

Another problem has been finding librarians who are dynamic promoters and effective record keepers. Some librarians rarely get to Cajamarca, and even more rarely exchange their collection of books. They also do little to stimulate interest in their communities in using the books, because stimulated interest makes more work for them, and because there is a tendency to be protective of property. Encouraging people to borrow is uncultural, and the librarian experiences the temptation to become proprietary with the books.

Despite these problems, the program has been a great success, and, as mentioned, is probably the most important tool for encouraging literacy now operating in the rural areas of Cajamarca. The Rural Library System recently began publishing folklore collections from the region in simple Spanish in the form of small, colorful, well-illustrated books. There are now five of these in the series. We have donated copies of our publications in Quechua to the Library System for use in the Quechua-speaking areas. However, it is too early to tell what reception they are getting, because we have spent little time in Cajamarca since their publication.

A BOOK IS TO READ AND TO SHARE

Don Bernd

SIL, Colombia

It seems that in Colombia books received as a gift are not usually loaned, shared or passed around. There is a proverb in Spanish, 'libro prestado, libro perdido' or 'a book loaned is a book lost.' The Guahibo people have an additional cultural deterrent that makes them reluctant to loan books. Among some of them the feeling has been expressed that it would be rude to ask for the return of a loaned book. Such a request would indicate that you value the book more than the person and his friendship. Those coming from isolated village locations also know well how easily books can be destroyed through careless handling and/or the natural enemies of the printed page, i.e. hungry insects, mold, dirt, and lack of a suitable storage place. When we add all these influences together, the task of teaching how to develop and use a shoebox library to promote reading and the use of literature in an indigenous community would seem difficult to achieve. Yet this is my goal in presenting such a

class as part of the editing course at our center in Colombia in early 1987.

My purpose in teaching the course was to give the thirty-six participants, who represented twelve language groups from various locations in Colombia, some concept of a library and the value in bringing together reading material in their languages for use in their communities. Practically, I demonstrated building a shoebox library, a small box of materials organized so the books could be borrowed and circulated in an orderly fashion. Using this, village people could be introduced to a new and helpful concept of borrowing, reading--and returning books. They could be encouraged to read in order to develop their literary skills, to broaden their knowledge in practical areas of health, farming and Scripture, while growing in appreciation of their own culture and language. All this fits well into the concept expressed by Marcelino Sosa (Guahibo leader) that the growing use of a group's written language will be a boost toward validating the orthography of their language. An established, valid orthography in turn facilitates further development of written material and broadens the usefulness of anything written. It all forms a complementary circle.

Previous to the class, I had gathered together various books (in Spanish) that I thought would be of interest to the students. These were biographies, practical agriculture booklets, maps and reference books, and also books on the Christian faith and home and family life. With these we set up a model shoebox library as a class project. I modified the Library of Congress classification system to fit our needs and to avoid too complicated a numbering system for such a limited selection of books. We printed loan cards on the flatbed mimeo during one class so the students could see how easy it was to get started. An inventory list was substituted for the usual card catalog and is adequate at this stage with the limited number of books. We attached this list to the cover of the box so that it was always easy to refer to.

From the first this demonstration shoebox library did a brisk business. Students quickly learned to fill out the loan card and leave it in the appropriate place, an envelope glued to the side of the box. Students were seen reading during coffee break and in their free time and they returned the books when finished. This was encouraging.

Prior to the course I had also gathered books from the translation teams in the various languages represented so that each student could make a shoebox library appropriate for his own community. The students classified the books, made out loan cards for each one, cut envelopes to form book pockets and wrote out the inventory. Now the books were ready to circulate. As the demonstration model was doing a brisk business, I expected the same here but there wasn't a corresponding depth of interest. In fact some of these libraries evidenced a complete lack of business during the course. Possible reasons for this were that the students (many of whom were teachers) may have already seen these books which were, by and large, Scripture and story books. Also the students were very busy with other projects and likely, at this point, expected to take the library home to their community. At the end of this first course, however, most of the books had to be returned to the translators and there were some disappointed people. When giving the course another time I will request that the books be a gift and so available to go out to the community with the participants to become the first town library. Carrying the project through to completion certainly would increase the effectiveness of the teaching.

In another class the participants wrote and produced their own books and it was exciting to see them automatically, with no suggestion on my part, add these new books to their own library. They had learned very quickly what libraries are. One student gave the translator a list of the books he would like sent out to him so he could begin his own library.

During one class session I demonstrated and led a discussion on various ways to care for books to extend their lives and maintain them in good condition. We talked of ways to advertise the library in the community. Selection of appropriate books that would be of general interest was also discussed. Field trips to four different local libraries were incorporated into the course. At each of these locations I asked the librarian to explain the ways used to classify the books, prepare the books to circulate, if that library permitted circulation, and measures taken to safeguard the books.

We all learned a lot in the course and it was a joy to see the students become excited at the possibilites that exist for each of them to begin encouraging reading and the use of books in their home communities through the use of shoebox libraries.

THE BIRTH OF THE NIABOUA* NEWSPAPER

Betsy Edwards

SIL, Côte d'Ivoire

I asked myself, "How can we motivate 30,000 Niaboua people to want to read--especially when ninety-five percent of them are non-Christians?"

From conversations with Elisabeth Gfeller in Cameroon, Andy Ring in Ghana, and Riena Kondo in Colombia came the answer: "Start a newspaper!"

So we did! *Nyabo'a Zebhle* (Discours Niaboua) came off the press in April, 1987, at the SIL center in Abidjan. Its conception began two months previously, when my Niaboua coworkers, Martin and Lazare, began learning to type and started gathering news.

Arriving in Daniafla, one of the northernmost Niaboua villages, Martin, Lazare and I rode our motorbikes down the dirt road and into the chief's yard. His teenage boys placed chairs in the shade of a tree, and his daughter brought us a large porcelain cup of water. After we'd taken turns drinking, the chief asked us, "What's the news?" Martin said, "We've come to say hello and to gather news for the first Niaboua newspaper". Martin opened his small notebook and had his pen ready. As the chief told how his younger brother had been chased by an elephant, Martin took notes in Niaboua.

A week later, back in our village, Martin and Lazare worked on the wording of the story and entitled it "The Cruel Elephant." It says, "Agh! A shocking event took place in the Gnedeboua village of Daniafla. A man named Tapé Geyi and his brother left their brother-in-law's house to return to theirs. On the way, they met an elephant that was guarding its newborn baby. As the mother elephant ran after Tapé, he tripped and fell. The elephant gored his stomach with one of its tusks and he died."

Martin gathered other news items the same way. With his notebook tucked in between the handlebars of his motorbike, he was always ready to pull it out and jot down news.

On our way home from the northern villages, we stopped to see the Sous-préfet (assistant district governor) who had previously visited some of our teacher training courses and writers workshops held in his area. After we chatted with him for a while, we showed him the first page of our newspaper that Martin had typed. We also showed him the title and the three pictures that our Niaboua artist had drawn. We asked the Sous-préfet if he approved of our selling the newspaper for twenty-five francs (CFA) and if he would like to put in a message for the Niaboua people. He was enthusiastic about the newspaper and gave us a message which appears in Niaboua and in French under the title 'An Encouragement'.

All the other articles appear only in Niaboua, with French titles, so that everyone--including the one-third of the Niaboua people who are literate in French--will make the effort needed to read the Niaboua. There are, however, valid arguments for having a one-page resumé in the national language.

When Martin visited another Sous-préfet to get his approval of the newspaper's first draft, he found himself at the end of a long line of people, all waiting to see the official. Undaunted, Martin gave the Sous-préfet's secretary two Niaboua folktale books, saying, "Give these to the Sous-préfet and tell him there's a literacy worker who'd like to see him." A little later Martin gave the secretary copies of our Niaboua primers, asking him to give them, too, to the Sous-préfet. Soon afterwards the Sous-préfet called Martin into his office. Martin gave him six other Niaboua folktale books. The Sous-préfet greatly appreciated the literature, heartily approved of our plans for the Niaboua newspaper, and commended our work in literacy.

Inspired by 'Dialogue with Catherine' in *Ivoire Dimanche*, I asked our Niaboua neighbor Thérèse if she would give us a problem as if she were writing to ask Catherine for a solution. Having given her a day to think about it, I then went next door with my tape recorder. Thérèse gave me one problem and then got inspired to give me two more!

After Lazare transcribed what Thérèse had said, he and Martin wrote up the first problem as a letter, signed a Niaboua man's name to it, and added the title 'Advice from Zougba'. For the next issue, Thérèse plans to give the solution to this letter, which reads: "My mother Zougba, thank you. I'm twenty years old and my father and

mother are dead. I'm working for my father's brother, but he doesn't pay me, and his wife doesn't feed me. When I come back from a day in the fields, I have to pump my own water and heat it over a fire before I can take a shower. Zougba, how can I find a way out of this suffering?"

(Note: Both the problem and the solution could be included in the same issue, to avoid repeating the problem in the following issue.)

To motivate nonliterates to try reading the newspaper, we included drawings, each with a one-sentence quiz: "What are a machette and a forked stick used for?"and "What are a hoe and a snail shell used for?" The answers appear upside down at the bottom of each picture's column: Men clear the fields with a machette and a forked stick. Women plant rice with a hoe and a snail shell.

The third drawing shows a soccer game in action. It follows a description of the village teams ready to compete for the regional trophy. This article entitled 'Sports' says: "Excitement will be high in Zoukougbeu! The villages in the Zoukougbeu area will be competing for the trophy given by Bracodi in Abidjan. Zakougbeu, Garabo, Zoukougbeu, Zairougbeu, Mainai, Zitta and Guetezon (are like the proverb that says) 'The chimpanze has arrived. Another monkey has arrived. They're evenly matched for the battle. Who will gain the victory?'"

Another article in this issue, 'The Hospital in Pelezi,' says: "If the village of Pelezi gives three million CFA toward a hospital, the government will give the rest of the money."

Still another article, 'It Pays to Belong to the Co-op,' says: "The villages of Gamina and Niesoko have benefitted from selling their cocoa and coffee through the G.V.C., which gives twenty CFA for every kilo. By not paying Lebanese merchants to sell their produce, they've saved millions of CFA to build a hospital and a market."

Martin spent two months learning to type on my machine in the village. Since my machine's format is similar to the computer's, Martin then typed the newspaper onto the computer at the SIL center in Abidjan. Our assistant director taught us the layout procedure step by step and then printed the newspaper in the center's printshop. Martin and Lazare are presently selling 1600 copies of the newspaper

for twenty-five CFA each. To do so, they are visiting all the Niaboua markets, playing Niaboua or Ivorian music on cassette to draw a crowd, and then giving their sales pitch.

Lessons learned:

1) Include names of editors and artist.

2) Print the title in Niaboua and in French, because the title design may be difficult to read.

3) Get the approval of government officials before making the final copy.

4) Ask a government official for a message. Put his message and all titles in French as well as in Niaboua.

5) Get news from as many regions as possible--not just from villages in one area.

6) Include sports articles for the men, a word from a government official, unusual events, 'Advice from Zougba' for the women, and picture quizzes for nonliterates.

7) Give the artist exact dimensions for title and drawings so as to have adequate margins. Designs should be in ink.

8) Encourage coworkers to learn to type like professionals--using all fingers and without looking at the keys.

9) To reach a people such as 30,000 Niaboua who are ninety-five percent non-Christian, publish news that relates to everyone.

10) If the editors are natural storytellers, that's a plus. They can read newspapers to learn how to write articles that are attention-getting and concise. Giving them examples orally helps them see how a newspaper article is different in style from a folktale.

*Niaboua is French spelling. Nyabwa is English spellling.

NYABO'A -ZEBHLE
No 1 . 1987
DISCOURS NIABOUA

Editeurs
Tuali'a -Zayi Martin
-Vlewlu'a -Yao Lazaale
Artiste: Z. "Yikosie Alibeele

-ZEEVESEE'A -BONYAA
Le gain du G.V.C.

'Bho Gamina -ke "niewokomu'a lbhu -lue on nu'a, -a 'ka ya-gbo 'cnne 'ka-a.

'Wa lbhonukpa on pa'a 'mu, -ɛ 'ma-a -zeevesee a, 'ɛ "wlile on 'ye'a a, 'cnne on "luo-o'o 'mo, on 'ye 'wa -dotroobidi po,'le on 'ye 'wa "pelu'a 'bi tice on 'ye ɛ po. A 'ye li-ɔ, -naagizige on po'a, ɛ -kpa no-o'o.

-Tape'ɛ -Bayi Moyiizi

PELEZII'A -DOTROOBUDU
L'hôpital de Pélézi

'Le Pelezii'a -dotroobudu on-o 'ye'a -po mo a, -bho -gwiokomo "du miniyoo tan, 'le guvenemaa 'ke -yi -sie'a 'bho "du.

-Gbau'a "Sra Enooki

'MNAMUNYNILUE
L'éléphant cruel

"Wuee! Kucnaadi -lue-e zi'a 'le Nyidebo'a 'Decia a, 'cnne 'ka-a.

Nyukpasu on-o 'la'a -Tape'ɛ 'Geyi -ke 'ɔ 'lotu'a "yu -so 'wa 'bhitabhli, 'le on 'ye loe -lue-e -gba'a -ɛ -nu'a 'ɛ "yu wonfuonamu 'bho -jeyi -ye. 'Geyi 'tmoo'a 'ɔ leyi na: Loe-ɛ -nyna'a 'bho ti, "yigba ɔ mu'a 'le -za mu "gamo "ngnanaa -ke ɛ 'wlaa 'no 'mo. 'Geyi 'ke gbitinamo mu, "bhluku kpon'a 'ɔ -gbabua "see, -gblayi ɔ 'ga-a ti. 'cnno ɛ -ye'ɛ 'bho ɛ 'lbha'o ngazeka.

-Bayi'a Wlayi Gabliili

BAIOOPOZAGBI
Le sport

-Duo-o 'ye 'wlo mo, 'le -Zukugbe 'li. 'Le Bija'a mno-buduklagba on-o 'la'a blakodii 'ɛ lbhonomukligbe-i de'e "kupo ti 'le -Zukugbe 'li. A -blee! 'Le ɛ-be 'fɔto 'mne "kpi'a "gbi-i 'ye 'ɛ -po mo 'ya 'nyni 'ka-a.

-Zakogbe-e, 'Gagwlobo-e, -Zukugbe -ke Zeyrugbe, Mayi-nayi-e, Zita -ke -Jietuzɔ. 'Gwe yi, -Gbami yi, gbaavomo -gwe 'le-ɔ. Yoo 'ye ɛ 'lbha mo 'ya'a?

-Zakogbekomo-o "titra 'noo li on 'ke ɛ 'lbha, -Zukugbekomo -mnoo -ni 'noo -zanyizanyi, -Jietuzɔ'ɔ nyo -mnoo-o "pli-o'o -bhla. "Aa! -A 'ke 'bho -gbo.

-Tete'a Luuki

-A "BHLIWLU'A 'CLANCLAN
l'Alphabétisation

-A-bo -ke 'nyni a-a 'ye'a -laa li a, -a -see -gomnawlu'a -fukuu pa. -Da Tuali'a -Zayi yi 'noo Nyidebo a,'le ɔ 'ye -amo Nyabowlu'a -fukuu -pa. A -blee! 'Traamo 'to ɔ, -a yibo'o-o -a "bhliwlu'a zie -ka,'ɛ di a, 'lotu'a "nynuu-a a 'bo ti, a 'ke 'ɛ zeezeee 'cian. "Gbotugwee'ɛ Fidelı-e "Boza'a Alesii-e, -Gbau'a "Sra Enooki -ke "Gbotugwee'ɛ -Bilizi Salivadoo

'KPAYIPOWLU
Un encouragement

'ɪn 'po-o -gɔmnɪ'a -zakpa-a 'cnɪ'a wlu"o wlu-u -nɪ'a 'nɔɔ 'bhlokpa "kpi 'ɛɛɛ. -Ka ɔn-ɛ no'a ɛ-bɛ lbhɔtu 'mnɛ 'nɔɔ -a'ba 'bhlokpa "kpi, 'le ɛ-ɛ 'ye'a -a'ba wlu'a -dadudu guvɛnemaa "yi-tɔ mɔ. 'Ɛ dɪ, 'ɪn 'po-o 'wa "lruyɔ 'kpa "yi ɔn 'ke lbhɔ 'mnɛ tikpun -gli.
-Zukugbe 'li'a "Su-plefee
G. Mɔpuɛo

Un encouragement

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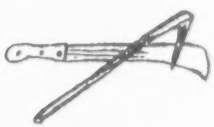
J'encourage les responsables de ce centre à continuer cette oeuvre parce que le développement constitue un tout.
Monsieur G.Monpoueho
Sous-préfet de Zoukougbe

'GWLUTIPOPODɪ
Les réflexions

-Dɔanɔ -ke -gbaa -nɪɪ, kɔɔ ɪ 'za'a 'zɔ'ɔ?



BALOOZAGBɪ
Le sport

"Nynikabu'a baloopoyreeti'a -klagba'a wlu ka'o.
-Zonlree -nɛɛ'ɛ -yesejruco 'li "kupo -Abokakɔmɔ de'a tɪ a, -a-bɔ "Nynikabo -ke -Keli'a "nynuu po 'ɛ "yigwɛnamɔ 'le -a 'ye ɛ 'lbha. 'Traamɔ 'tɔ ɔ, a-bɔ -Boglunyabo'a klɛ 'ɪn-ɪ 'tmnɔ'o, a yibo dɪ na "Kupɪ"o "kupɪ-ɪ 'ye'a 'tɔ 'nɔɔgbɛ -a'ba 'fɔtɔ "kpi tɪ-de-ɛ mɔ a, -a-bɔ 'ye ɪ 'lbha mɔ.
Vɔti'a -Tapɛ Felliɛt

'ɪn 'po-o -gɔmnɪ'a -zakpa-a 'cnɪ'a wlu"o wlu-u -nɪ'a 'nɔɔ 'bhlokpa "kpi 'ɛɛɛ. -Ka ɔn-ɛ no'a ɛ-bɛ lbhɔtu 'mnɛ 'nɔɔ -a'ba 'bhlokpa "kpi, 'le ɛ-ɛ 'ye'a -a'ba wlu'a -dadudu guvɛnemaa "yi-tɔ mɔ. 'Ɛ dɪ, 'ɪn 'po-o 'wa "lruyɔ 'kpa "yi ɔn 'ke lbhɔ 'mnɛ tikpun -gli.
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-Dɔanɔ -ke -gbaa -nɪɪ, kɔɔ ɪ 'za'a 'zɔ'ɔ?

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Vɔti'a -Tapɛ Felliɛt

ƁUCHAADɪ
Une affaire frappante

-Zlaka, -zuzugwɛɛ-ɛ 'mɔ-o 'mɛʒɛɛ. 'Lotɔ'a "nynuu-a,-bho ɛ -se -mnɛɛnɛ ɛ, 'nynaakpɔ-ɔ -kɔ'ɔ "kpidɪ -nɪɪ -see 'kɪ tɪ-nɪ yi.
Ɔ-bɔ Mageetɪ 'mnɔ, 'bhle'e 'cɔɪ -mɛɛtan -nɪgblɛɛ, 'le ɔn 'ye 'pɪtɛlbhanamɔ mu 'le 'wa -kpaɲɪ 'mɔ. Ɔn 'ya'a 'bho Ɓagbaaɔɛ "kpi ɔn 'ke 'pɪtɛ lbha, ɔn lrɛzɛ'ɛ ɛ, 'le ɔn 'ye 'bho 'ɛ "kpi -nɪgblaa tɪ"sɛɛ. 'Ɛ "lrɪ-u kpɔn'a a -gba, 'bho -ke 'bho ɛe 'bhɛɛ. 'Ɪnnɔ 'wa nyimiɛ kpa'a -dɔtrɔɔ 'mɔ, ɔn pɔ'o ylaƌio "yi, ɔn 'ge'e 'gwlo.
'Traamɔ 'tɔ ɔ, ɔn 'pɔn-o'o.
-Wlubho Zedeɔn

'GWLUTIPOPODɪ
Les réflexions

Kɔɔ 'kla -naa -ke ɔɔnlotɔ -za'a 'zɔ'ɔ?

-ZUGBA'A "DLMUDUWLU
Les conseils de Zougba

'An 'lotɔ -Zugba,'ɪn -sɛ! 'ɪn 'bhle-e znɪn'a -gwlo -lue, 'le 'an -tɪtɔ -ke 'an 'lotɔ 'ye 'mɛ. 'Lo 'ɪn -ɔe 'an -tɪta'a 'lotɔ'a "yu 'ye -sie. 'Au -tɪta'a 'lotɔ'a "yu 'mnɔ, 'ɔ lbhɔ 'ɪn-ɪ nɔ'o. Ɔ 'bhle-e 'ɔ "bhuo'a 'lɪmuzayreetɪ. -Bho 'ɪn -ke ɔ nɔ lbhɔ a, -bho "trɛtɪ'a -nɔɔ nyni a, 'ɔ "yreetɪ'a -banɪ ɔ-ɔ ce'o,'le 'mna-a sie'e 'bho. 'Ɔ "nyɪ 'ɪnmɔ lilia. -Bho 'ɪn 'wlo 'bhɪɛgnamɔ, -bho 'ɪn yi a, 'le 'ɪn "bhuo-o mu'o "mɔtunuko 'le 'an-a de 'ɛ "yri-ɔ, 'le 'ɪn 'ke -lre. 'Ɔ 'nynɔ'ɔ "nyɪ 'ɪnmɔ "ni, 'wa "nyɪ 'ɪnmɔ lilia. 'ɪn ɛe 'gbɔka'a -zanamɔ 'bhle, 'ɪn 'kpɔn-o -vlɛɛ. 'An dɪ 'bhle-e ngaze 'mɔ. Kɔɔ 'ɪn -nyna, 'le 'ɪn 'ke -ngazedɪ 'mɔ'wlo'a -Zugba?
'An "nynɪ 'mo-o:
'Depeyi'a Lagɔ Gatɔɔ.

'ɪn 'po-o -gɔmnɪ'a -zakpa-a 'cnɪ'a wlu"o wlu-u -nɪ'a 'nɔɔ 'bhlokpa "kpi 'ɛɛɛ. -Ka ɔn-ɛ no'a ɛ-bɛ lbhɔtu 'mnɛ 'nɔɔ -a'ba 'bhlokpa "kpi, 'le ɛ-ɛ 'ye'a -a'ba wlu'a -dadudu guvɛnemaa "yi-tɔ mɔ. 'Ɛ dɪ, 'ɪn 'po-o 'wa "lruyɔ 'kpa "yi ɔn 'ke lbhɔ 'mnɛ tikpun -gli.
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A GROUP DYNAMIC METHOD OF LEARNING TO READ

Raymond G. Gordon

SIL, North America Branch

I. Introduction
II. Description
III. Detailed Description of the Technique
IV. Cautions
V. Adapting the Approach
VI. Summary

I. Introduction

In the field of teaching reading there has been a strong focus on method and the search for a method that will be a key to the solution of numerous problems (some real and others not so real) in the teaching of reading.

Teachers whose focus is on the student rather than on the method discover that there is no one method that will serve all the various contexts and persons who are learning to read. The student's expectations and perceptions of what literacy is play a large part in method considerations.

In the course of teaching Crow literacy I utilized both formal approaches (the Gudschinsky method, for example) and informal approaches (the language experience approach, for example).

In the fall of 1972 I experimented with an informal approach used with a group of Crow speakers who were meeting regularly to translate the Gospel of Mark. I shared this approach in the 70's in a number of SIL literacy methods courses both at Norman and at Dallas, as well as in literacy seminars and consultant sessions, but had never provided a description in written form.

II. Description

Between six and fifteen Crow speakers gathered weekly for translation sessions and worked around a long table. Each of them was bilingual in English and Crow and had some basic reading ability

in English. At the beginning of the session, I read the Crow translated material of the previous session and the group reviewed and discussed it. Since none of the participants had more than a brief initial exposure to written forms in Crow, I took the opportunity to provide some basic literacy instruction. Each participant was given a copy of the text and I read the text orally to the group. I noticed that the participants were tracking as I read. I was fairly certain that most of them recognized at least some forms. I decided to test their skills to try to determine just what forms these new readers might recognize. After having read the text once (usually a TEV-type episode) I explained that I was going to reread the text and would stop at some point. They were to read orally together the next word in the text.

I then reread the text stopping at forms that I assumed could be easily recognized from their English reading skills or words that held particular emotive content or were salient for some other reason.

On the first pass the group responded immediately and in unison. They recognized this right away as a game.

I then read the text a second time, stopping at new points as well as those used previously. Again response was good and interest appeared high. I stopped the repetition before I felt boredom set in, but there seemed to be a very high tolerance for repetition. Several expressed to me that they were enjoying it. At the close of the session, each participant left with a copy of the text. This literacy part of the session lasted only fifteen to twenty minutes.

The following week I repeated what I had done the previous week, with good results. The third week I handed out the text and asked the group to look at it silently while others came in and were getting settled. Individuals began pointing to forms and asking one another what they were. By the time everyone was settled, they were eager to play the game.

I anticipated what was to come, so I read the first pass slowly, stopping at forms for their response. As I read, participants began to read with me in unison, guessing where there was uncertainty. The atmosphere shifted from the stiffness of a formal classroom to the gaiety of a quilt-making party.

I stopped reading and before I realized what had happened, I discovered that the game had reversed itself. The group was doing the reading and I was responding only at points where the readers were having difficulty. The slower readers were too late to pronounce the forms, but were deeply involved in following the text in an effort to participate whenever they could in the oral reading. We went through the page two to three times. Repetition was no apparent problem.

As weeks went by, slower readers were able to participate more fully and faster readers were rapidly developing their reading vocabulary.

At points where the entire group couldn't proceed, I took the opportunity to make a teaching point based on what I perceived to be the difficulty. At times I presented a Gudschinsky-type drill on the board. At other times I drew attention to forms of similar shape on the page and made contrasts. Since rhythmic patterns were often the problem, special attention was given to eliciting rhythm pattern sets that shared similar distributions of syllable length and placement of pitch accent.

In a matter of three months most of the participants became fully independent skilled readers. This was in contrast to many months of formalized classroom instruction as part of a bilingual education teacher-aide training program that, in general, failed to produce independent, confident readers.

III. Detailed Description of the Technique

This approach can be implemented whenever a skilled reader is available who understands the basic procedures. I have never trained a teacher for this approach, but I do not anticipate that it would be difficult to learn, based on my experience with native readers. The teacher must, of course, be accepted in that role by the students.

The procedures can be defined as a sequence of steps:

STEP 1. Hand out printed text to the students. One page of material is adequate in the early stages.

STEP 2. Allow some time for readers to look at the sheet and become familiar with the layout of the page and the appearance of the words.

STEP 3. The teacher explains that he will read the text and the students are to follow along on the page. When the material has been read (perhaps at a slow pace) the teacher asks the students if they were able to follow. If a number seemed to have become lost, the teacher rereads the material, perhaps pausing a moment between sentences to allow students to find the place again.

STEP 4. When the students succeed in tracking, the teacher explains that he will stop somewhere on the page. When he does, the students are expected to read the next word orally as a group. The teacher selects a word which is both relatively simple to recognize and which also occurs several times in the text. The teacher consistently stops only before the selected word. As the teacher works through this step, he monitors the readers to determine whether the students understand the game. If things are not yet clearly understood, the teacher repeats this step.

STEP 5. When the students understand STEP 4, the teacher rereads the page, selecting one or more forms at which to stop. The students respond orally as a group whenever the teacher stops.

If students find a form difficult, or if a form stimulates discussion of a problem, the teacher provides some explicit instruction, perhaps by comparing forms as in a Gudschinsky drill, or by explaining a feature of the orthography. In any case, the instruction must be kept short and the subject of discussion must be only the problem at hand. The teacher should avoid being distracted from the exercise to provide lengthy explanations or instruction. It is important not to lose the group activity focus.

The teacher must be alert to when students are tiring and must then bring the session to a close. The interest span will, of course, differ among students. Motivation can be maintained more easily when sessions are closed while students still have some desire to go on. The appropriate span will lengthen as students gain more skill.

STEP 6. Repeat STEP 5 adding more forms as they become familiar. Up to this point, the same page or short text is used. This

allows students to become very familiar with the text, a situation which frees them to take risks or make guesses. At this point some students will be able to speak a word from memory rather than reading it. This is fine. It provides an experience of success that is rewarding to the student.

The teacher must monitor whether the students tire of the same text. Most students enjoy the repetition and this is helpful to the slower students.

STEP 7. Continue the process, gradually increasing the stopping points.

At some point, if the class atmosphere has been one of encouragement, students are likely to begin to move ahead of the teacher. They may begin to read phrases, or even continue to the end of a sentence. After a number of sessions, students may begin reading together as soon as the material is passed out.

STEP 8. When the teacher feels it appropriate, he encourages the students to reverse the process. They read the text in unison, stopping only when they fail to recognize a form. The teacher then assists in the recognition, using drills and other indirect word recognition strategies to assist the readers.

At the close of each session, students take with them the material used in the session. It is not uncommon for students to become teachers in the context of the home as they share the material with their family.

IV. Cautions

There are several cautions:

1. As with any activity in the community it is important that the leader be sensitive to the cultural factors involved. An understanding of group social behavior and expectancies is crucial prior to attempting this approach. Such factors include the dynamics of the group and leadership within it, preferences of the students, the physical arrangement of the setting, etc. Experience has shown among the Crow that the process is perceived as a game and there is

a great deal of enjoyment and excitement in the learning experience. It should not be assumed that this will be the case for all cultures.

2. The group effect may be lost in a group of under four participants. If the group is too small, there may be a lack of leadership or there may be a hesitancy to respond together. In other words, individual performance would be too noticeable for their comfort. The opposite may also occur. One individual may dominate the process and the group effect will be lost. Seek to enlarge the group or rebuild a group in another context.

3. The process may require a considerable amount of material in a short time (three to five sessions). If readers catch on quickly, they consume volumes of material in a matter of minutes and look for more. Elicit from the group what type of material they enjoy (Scripture, native texts, folklore, etc.).

4. One student may show far more ability than others. Once that student really proves his skills and is recognized by others as a leader, encourage him to function as leader and do the guide reading and stopping, if culturally appropriate. One must take care to observe cultural patterns of leadership lest the potential leader be set up for failure.

5. Formal instruction should be kept to an absolute minimum. If carried much beyond the form at hand it detracts from the process itself and interrupts the flow and excitement of learning. Questions should be recognized and handled as long as the response will serve the entire group and as long as group interest is maintained.

V. Adapting the Approach

A positive characteristic of the approach is the ease with which variations can be introduced. The following are some of the parameters that may vary:

1. *The nature of the material.* Since the process does not require a book (mimeo or photocopy sheets are generally used) a change in the material can be made at any point.

2. *The amount of repetition.* Most groups seem to tolerate a high degree of repetition and this tends to strengthen the learning process through familiarity. Use of memory through repetition does not weaken the learning process. It strengthens it.

3. *The ability of the student.* There may be a wide variation of ability in the group, but this does not seem to adversely affect the process. Those with little skill often sit quietly as they develop confidence while the more advanced students do the oral responding. Some students may never respond with the group. The fact that their interest is maintained is generally an indicator of learning. Some learn to read well who never participate in the group responses.

VI. Summary

Although to my knowledge this approach has not been applied very widely, it has proven to be very effective. Some of its positive characteristics are:

1. No individual stands out; cooperation rather than competition is dominant; participants feel a sense of helping one another.

2. The pace is controlled and readily adaptable to the readers.

3. Participation may be active or passive; the student is free to choose how active he will be in the session.

4. There is controlled repetition of material; this is often a feature of local learning styles.

5. Meaning is always central; students are never reading without comprehension; formal explanation is minimal.

6. The approach is flexible as to material; sheets of printed texts are all that is needed. No special preparation is required beyond simple copy production.

7. The process obscures the student vs. teacher roles; the teacher serves more as a guide than as an instructor.

TEACHING READING FLUENCY

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Irian Jaya Literacy Coordinator

I. Introduction
II. The Need
III. The Lesson
IV. Discussion
V. Conclusion

I. Introduction

The lesson plan I have outlined in this paper was developed in response to a request to teach 'literacy' at the local World Vision Training Centre. The students were young men from many different language groups in Irian Jaya. Their level of education reanged from Grade Six to the final year of High School and all would be returning to a village situation to establish various development projects according to local needs. Very few of these men came from language groups where there was already vernacular literature and for all of them Indonesian literature was difficult to obtain. I decided to teach them how to create their own reading material and then how to use it to teach a reading fluency class. I found very little information on teaching a reading fluency class and so I developed a lesson plan based on research done in Western schools.

II. The Need

There are two basic stages a person passes through before he reaches the point of functional literacy, i.e. where literacy is a tool with which he can develop other skills. The first is the 'Learning-to-Read' stage and the second is the 'Reading-to-Learn' stage.

A basic primer series generally teaches a person only to read, i.e. the Learning-to-Read stage. The question is whether this is adequate or not. According to MacDonald (1983) a reader needs to be at the Reading-to-Learn stage in order to be able to read, comprehend and

apply to his own life, any materials beyond simple cultural reading materials, i.e., all translated materials. Even simple health, how-to books, etc., require a more developed reading skill than most readers have at the end of a primer series.

Evans (1981) argues the need for follow-up programs after the primer series has been taught. He quotes from an article in Literacy Work (1981:22): Israel recognizes that

> ...from illiteracy to literacy is a continuum along which there is a critical point, neo-literacy, where there exists accomplishment in reading and writing but still a lack of fluency and comprehension. Results of the many extensive but short-term literacy campaigns conducted by different developing countries...show that, unless students are taken past this point, they will relapse into illiteracy...The developing countries' impatience to eradicate illiteracy is understandable, but Israel's experience supports the thesis that only long-term programs, in which knowledge is imparted at the same time as reading and writing skills are acquired will ensure that students retain their newly won literacy.

It is not only students who have newly finished the primer series that need fluency training. People who could be classified as semiliterates because they have completed some schooling and can read the national language although not fluently are also candidates.

What are some of the characteristics of semiliterates?

a) They read slowly.

b) They read word-by-word and do not usually make natural phrase and clause breaks.

c) They sound out words they don't recognize syllable-by-syllable.

d) They don't always understand what they read.

e) They often correct themselves and repeat what they have just read.

f) They find reading difficult.

g) They prefer to read aloud and find it difficult to read silently. (People usually learn to read by reading aloud and then learn to read silently. At this latter stage they may begin to find reading aloud difficult and must develop the art of oral reading or audience reading.)

h) They have not developed the skill of purposeful reading and are not skilled in reading a variety of materials other than stories or simple cultural books.

i) The comprehension skills of interpretation and application are not developed.

A semiliterate, then, has not yet reached Gudschinsky's (1973:5) definition of a literate person as one who "can read and understand anything he would have understood if it had been spoken to him." I think we have a responsibility to ensure that our students develop their reading skills to the point where they can read, interpret and apply material translated for them.

III. The Lesson

The lesson plan I developed for teaching reading fluency can be used by unsophisticated teachers using any reading materials available to them. An experienced and trained teacher could develop the lesson much more fully and probably draw much more from their students, but I wanted a lesson plan that could be used even by those who had finished only Grade Six, and yet one that would enable the skills lacking in the semiliterate to develop.

After demonstrating and teaching the lesson each of the World Vision students taught a lesson to his peers. Generally I was pleased with the results, although some sections proved more difficult for the students than others. Molly Hewitt also tried the lesson with a small group of Isirawa men and found it successful. I have since heard that the SIL-AAIB (Australian Aborigines and Islanders Branch) has used a method similar to this with success in teaching aborigines how to study Scriptures (Langlands, 1986).

The program itself can vary in degree of structure depending on the teachers available and their ability to choose material and prepare the lessons. Materials can be graded or chosen by interest,

according to the needs of the class. Questions can be prepared for teachers who find composing questions difficult.

The following is an outline of the lesson. Section IV of this paper explains each step.

1. Prepare the class for reading the material.

   - Students predict what the material is about from the pictures, title and first paragraph.

   - Discuss the topic of the material, arousing interest in the topic.

   - Introduce any words that may be difficult for students to read or words that may not be part of their vocabulary.

2. Encourage the students to try any new words before they ask for help from the teacher.

   - Sound out the word.

   - Read the sentence again with the new word and listen to hear if the sentence makes sense.

3. Give a 'purpose question' to the class, i.e. students must look for the answer as they read the story.

4. Students read the material silently.

5. Students discuss the answer to the 'purpose question' and any new words.

6. The teacher asks several questions about the content of the material.

7. Students listen to the teacher read the material aloud and then they read it aloud, first as a group and then, if appropriate, individually. Repeat this until the students can read with a natural fluency.

8. Students write a sentence about the material or about the topic of the material.

9. Students discuss how this material can be applied to their lives.

IV. Discussion (See Section III.)

1. Reading has been described as a 'guessing game' and the guessing begins when the reader first looks at the book and decides what it is probably about. That helps the reader focus his attention on the topic of the book and the appropriate background knowledge and vocabulary he already has on that topic.

Two factors important to comprehension that are often overlooked are background knowledge related to the topic and motivation to read about the topic. Any new information that enters the brain through the senses is interpreted through the grid of accumulated experience and background knowledge stored there. If a reader has had little experience in the topic about which he is reading, understanding becomes more difficult. The teacher can help prepare the student for reading about a new topic by discussing the topic before the reading and introducing any new vocabulary.

Discussing the topic not only expands the student's background knowledge; it can help to motivate the reader to want to read about the topic. A highly motivated student is more likely to persevere with difficult material than a student who is not interested in the topic.

I found the teachers had no trouble with this stage once they understood the purpose of it, although at first they wanted to read the story to the class. Some could not draw out discussion as well as others, but all could introduce the topic in some way.

2. Students at all stages of their reading development should be encouraged to be independent readers. For this they need strategies to attempt new words without the help of the teacher. The World Vision students were not able to teach strategies because they had never been taught any themselves. I modified my original strategy to encourage students to sound out new words (which most do anyway) and then listen to decide if the word makes sense in the grammatical and semantic context. This was still a new concept for the World Vision students but they agreed with the concept.

3. The 'purpose question' should be one that causes the reader to think about the whole story. It is supposed to give the student a purpose for reading. With practice the teachers had no trouble choosing the questions.

4. Semiliterates are usually at the stage in reading development where they need to learn to read silently. That skill is developed by practice. Students should be encouraged not to interrupt others reading either by talking to fellow students or the teacher. Any questions for the teacher should be kept till later.

5. Since the purpose question should be one that helps the reader think about the whole story, there is often no one right answer. The teachers wanted to correct what they thought were wrong answers but did not encourage or affirm good answers. It would take much closer supervision of the teachers than I had time for to change this habit.

6. The comprehension questions are not to test if the students understand the passage but to develop the skill of searching for a specific fact in a passage. This skill is important for Reading-to-Learn. Discussion and the rereading involved in searching for answers should help those who perhaps did not fully understand the passage at the first reading.

7. When students begin to learn to read silently, oral reading may become difficult and so they need to be taught how to read to an audience. Students should have the opportunity to hear the passage read well so they have a model to follow. Reading as a group will help the slower readers increase their speed and give them one more opportunity to hear words they are still not sure of. Group reading also reduces the stress of oral reading since students do not feel embarrassed about mistakes. Students should be encouraged to read fluently and even to repeat a sentence until it does sound natural. They may have almost memorized the sentence in the process but that is alright. Memory plays an important part in reading.

8. Writing reinforces reading just as speaking reinforces hearing when learning to speak a new language. According to Gudschinsky (1973:5) a person is not literate until he 'can write, so that it can be read, anything that he can say'. Learning to write simple sentences at this stage is a step towards training writers and eventually developing an ongoing literature program. The World Vision students also found this difficult to do and to teach because of no previous experience with creative writing. At first they wanted to copy a sentence from the passage. However, when they understood the purpose of the exercise and after some practice they were able to write and to encourage students to write.

9. If we are training students to 'Read-to-Learn', training in the comprehension skills of interpreting and application is important. Some material lends itself more readily to this than others. Even questions like 'Have you ever had an experience like this?' or 'How do you think this character felt?' can help to develop interpretative skills. Group discussion gives students an opportunity to hear the ideas of others and thus expand their own thinking.

V. Conclusion

This is only one method of teaching a fluency class but I think it covers all the skills a semiliterate needs. While the method does not specifically teach skills it does provide the opportunity for fluency to develop under the guidance of a more fluent reader. In a sense the lesson is guided reading practice and it is only through practice that any of us learnt to read fluently.

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"PASSIVE LITERACY"*

Hazel Shorey,

SIL, North America Branch

Over a period of time, Wayne and Elena Leman have discovered that Cheyennes learn to read best, and enjoy it the most, when the reading process is not the focus of the session. The Lemans have noticed that hymn sings, Bible studies, text transcribing, and reviewing translated Scripture portions lead to increased ability in vernacular literacy. In the past they have held quite a few formal literacy classes. They find that Cheyennes learn better through the 'passive literacy' approach, and retain the knowledge longer.

The general method is to have the material read or sung aloud, either by someone in person or by using tape recordings. The new reader listens and follows along on his own copy. No pressure is exerted on the new reader to read aloud in the presence of other people until he himself feels ready to do so.

Several Cheyennes have been learning to read in this way; one woman not only reads quite fluently but now also writes Cheyenne with good consistency. Recently she has been helping her niece learn to read, using the same approach.

The most important factor seems to be that the Cheyennes are taking part in an enjoyable activity, such as reading Cheyenne stories, reading translated Scripture portions, or singing hymns. Learning to read is incidental (in their minds) to the main activity.

A second important factor is the freedom from pressure to read aloud in front of others. The woman mentioned above was observed as she read Cheyenne stories to her niece. The niece followed along on her own copy. At one point the experienced reader encouraged her niece to take a turn at reading aloud. The younger woman stumbled through a few words. The older woman immediately dropped that slight pressure and returned to reading aloud. It was interesting to observe native teaching/learning styles in action.

A third aspect of this approach is that one person present, in this case Elena Leman, was ready to give some instruction when it was appropriate. She showed the way in which long words in Cheyenne are built up from shorter words, thus helping the new reader to begin looking for meaningful parts within the long words.

There are several advantages in this approach:

1. It utilizes natural text material in the vernacular language, thus requiring a minimum of special pedagogical materials. Therefore, it can be used at any stage of a translation project, once there is a practical orthography.

2. A native speaker does not need a lot of special training to use this approach to help other native speakers begin reading.

3. The sessions can encourage Scripture in Use. Although native texts, not translated Scripture, should be used in the earliest sessions, Scripture portions can soon be introduced.

-from an interview with Wayne and Elena Leman

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WALL-CHART PRIMERS*

Jack Popjes,

SIL, Brazil Branch

According to Alvin Toffler in his book, *The Third Wave*, the start of the industrial revolution about 300 years ago was also the beginning of our regimented, majority-oriented, mass education system. We were all educated under this system: one with lots of books, classrooms, regular hours, set number of months and years and everyone learning in lockstep, etc. This was necessary to train people for regimented life in factories, offices and workshops.

The Indians we deal with are by no manner part of the Second Wave. Many are barely into the First Wave of social change, i.e., fixed farming. Many are still in the Pre-First Wave stage, that is, hunting and gathering, with an extreme minimum of subsistence farming.

No wonder we regimented and regimenting educators of the Second Wave are driven out of our pea-picking minds by the problems of trying to educate these peoples who are not about to be regimented, have no tradition of, and no need to be regimented, lined up, marched into classes, locked into an artificial time system, etc.

So when we try to teach in daily classroom situations, inevitably students are absent for a few days, and after only a week or so the teacher finds he has no two students learning the same page of the primer.

After a few months of this, a great many beginning primers have been used up, carried off, and ruined with very little to show for it. A few students do persist, and carry on with the rest of the primer set. Our experience thus far has shown that we go through about five first primers for every second or third primer.

One possible solution to this problem, which we want to experiment with in the Canela, is to fit in with the local customs and culture by helping Canelas learn to read by observation. When a literate Canela shares his knowledge with someone else, others

inevitably observe. When he uses a few primers, all the folks sitting around can see is a half-dozen heads bowed over some books. When, however, he uses a chart, people from clear across the other side of the shelter can see the words and letters being taught. Thus while the inner circle is learning to read, the outer group is getting good prereading exposure.

We therefore want to supply one person in each settlement with a set of first-primer charts which he can use to teach whoever comes to him to be taught, whenever they come to him. Then, when someone can read all the wall charts, i.e., the first primer, he can be given a second and then the third primer and practically teach himself the rest of the letters.

The system of certain people teaching on their own initiative has worked very well. Except, of course, that they go through vast quantities of first primers. The chart system should stop that, as well as expose a wider audience to the teaching process.

Our use of wall charts is not entirely motivated by financial considerations, however. We want to do whatever we can to fit in as much as possible with the cultural way of teaching. The teacher - central classroom - scheduled - regimented approach is a complete and total failure for teaching post-teen Canelas, and grossly inefficient in teaching the smaller children. Now that our large (1000+) village seems to be breaking up into a half-dozen semi-permanent villages, a formal school will be even less effective.

While trying to be creative about working within financial and cultural limitations in our literacy efforts, I think we should also keep in mind the broader picture: I still believe that the motivation of the learners is the single most important factor in a society's turning literate. All other things, such as methods, orthography, primers, etc. are relatively insignificant in comparison.

*EDNEWS, Brasília DF, Vol. 1.2. Reprinted by permission.

MORE ABOUT WALL-CHART PRIMERS

Harold Popovich

SIL, Brazil Branch

Many of us are part of cultures that reward individualism so we consider it natural to use individual primers as well as individual desks and chairs. It may not occur to us that other peoples may feel more comfortable working together from the same primer.

The first Maxakalí primer set consisted of small books for individual use. Later, a new campaign started and we decided to write a completely different set, this time in chart form. The seventeen teachers-in-training barely knew how to read but they pitched in together to create these primers. The ideas they presented on one day they could see on a chart the next day.

Each one in the class took turns leading the class by pointing to the place where they were reading. They had the class read in unison or individually and developed the lesson as they saw fit. They thought up clever methods. The problem of 'where is the place?' disappeared when the teacher was pointing right at it. Also, students developed teaching skills before finishing the primer set. Some were teaching certain primers without having the slightest idea what the later primers contained. Some of them asked for their own materials so they could take them home to teach their own family group.

At this point we began to think of ways to duplicate the charts. Copying them with felt-point pen on poster board would be too much work. We began asking ourselves what would be the most visible wall-chart presentation that we could fit on a legal-sized page which then could be photocopied. Such a lay-out was easily visible to a class of twenty-five learners, which is about the limit of Maxakalí classes. However, we can now enlarge to eleven by seventeen inches. (On pages 46 and 47 is a greatly reduced copy of Lesson 12).

Writing also was a public affair. We taught on slates which, although individual, could be easily read by other students and teachers alike.

12

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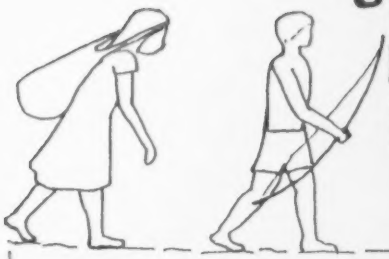

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It is good to note two other advantages of wall-chart primers. One is that for evening classes, they are easier to illuminate than individual books. Another is that their printing costs are considerably lower.

One disadvantage of wall-chart primers is that they can be used in such a way that students loose face. However, in such societies, reading in unison may work, but if it doesn't, then individual primers may be the answer.

Book Reviews

Wigginton, Eliot. 1986. Sometimes a Shining Moment: The Foxfire Experience. Garden City, New York: Anchor Books, Anchor Press/Doubleday. 438 pages, paperback. $10.95.

Reviewed by Ida Ottaviano, SIL, Dallas.

The Foxfire Experience is the remarkable account of an experiment in creating an effective learning experience. Wigginton and his pupils developed it in the junior and senior high school English classes of the Rabun Gap-Nacoochee School. The setting is in the mountains of Raban County, northeast Georgia; most of the students are the children of mountain people.

In Book I the author tells the story of his twenty-year experience. He first relates his frustrations at trying to motivate large classes of lively teenagers; he then goes into a description of the alternate program that evolved. Becoming a firm advocate of the thesis: "The extent to which the learner processes the information, is the extent to which it is acquired" (p. 207) he learned to take hands off at the right time and let things happen. His students became highly motivated and deeply involved in a production which gave them and their community a great sense of accomplishment: the magazine *Foxfire* and its related enterprises. Through the project he demonstrates how the Dewey system in its finest form was used to help learners internalize material in several disciplines at once. He expected industry and excellence and got them.

Foxfire was entirely a student project, from writing to publishing and distribution. They thought sales would be better if the subject matter were familiar to the local readers and decided to draw on the traditions and lore of the area. They began with superstitions, home remedies, proverbs and weather signs. Students interviewed older people to get stories of the 'olden times'; they went on field trips to find out firsthand how things were traditionally done; they also learned how to do local crafts which they then published as 'how-to' instructions in the magazine (biggest project: a log cabin).

The interaction among the students and older people built pride and appreciation of culture which bonded the community. The Foxfire magazine not only became self-supporting, but also profitable and nationally known.

Book II gives the rationale of the system. Especially relevant are Chapter 24: As teachers we can make this system work, and Chapter 26: Some overarching truths. Under the latter title are some provocative topics:

Fine teachers see their subject matter whole.
They know how learning takes place.
They know their students and their environments.
They are careful about the assumptions they make.
They understand the role of self-esteem.
They are not afraid to be seen as fallible and human.
They understand the nature of discipline and control.
They help students analyze and react appropriately to the actions of other adults.
They are constantly engaged in the process of professional growth.
They know how to avoid teacher burnout.

Also especially relevant is Chapter 28: The basic skills, and ...? What are the goals for our students?

Book III describes the week-by-week setup of the course, in Chapters 29-31.

There are two sections of interesting photographs. The annotated bibliography contains many excellent books which are classified as to subject matter.

Stringer, Mary D. and Faraclas, Nicholas G. 1987. Working Together for Literacy. Wewak, Papua New Guinea: Christian Books Melanesia Inc.

Reviewed by Jan Allen, SIL, Dallas

A book that tells in detail, step by step, how to plan and carry out an interesting literacy program--how welcome it is! It fulfills the promise given on the cover, by truly being *A guidebook for local language literacy programs.*

The book is primarily aimed at the educated Papua New Guinean who wants to be involved in a literacy program for his or her home area. The type of program in focus is a one-year vernacular school program for children who have not yet started school in the national language. The authors recommend the use of the book for adult literacy programs as well.

The book of 215 pages is divided into four chapters. Chapter One, LOCAL LANGUAGE LITERACY AND DEVELOPING COUNTRIES, deals with solving literacy problems through the use of the Local Language Literacy Program (hereinafter referred to as LLLP) through its two parts: the Multi-strategy Method and the Community Framework. The Multi-strategy Method consists of two methods of teaching: the Story Track and the Workbook Track. The rationale for the use of the two tracks is convincingly presented--the foci of the Story Track being fluency, comprehension and creativity and the foci of the Workbook Track being the mastery of reading and writing skills.

Chapter Two, THE MULTI-STRATEGY METHOD AND HOW TO USE IT, explains in detail the ideas behind the Multi-Strategy Method and how to teach the two tracks. The material is presented in such a way that it can be used for the lectures and practice sessions of a teacher-training course. For this purpose it would be used with the detailed teacher's guide at the end of the book.

The different approaches used by the two types of teachers--the Story Track and the Workbook Track--are detailed. A list of materials needed by each type of teacher is given. The number and types of booklets that should be prepared are enumerated; at the end

of the book guides for writing the booklets are given. Also given are very detailed instructions on the various activities used by each type of teacher.

The LLLP is planned as a one-year program with four terms of ten weeks each. The book gives plans to carry the teacher through the entire forty weeks.

An important strength of the book is the clear detailing of exactly how to go about all facets of the program. The person who has had literacy or teacher training should be able to use it very well as a complete program-planning guide. The person who has not had that sort of preparation will probably need guidance from a trained person, called in the book an Experienced Worker.

Chapter Three, THE COMMUNITY FRAMEWORK AND HOW TO USE IT, is the Coordinators' Guide for the LLLP. The Coordinator is to come from within the language community. He or she has the most important role in the setting up and carrying out of the prgoram with only occasional help from an Experienced Worker. Emphasis is given to the importance of the local community itself in preparing for and funding the program.

The Coordinators' Guide details all the many steps the Coordinator must take in preparing for the program. He is told exactly what to do on two preparatory tours of communities that may want to be involved in the program. A very detailed schedule for a six-weeks teacher-training course is also given. The Coordinator is given instructions as to how to check the teachers and their materials and to test the students after the program is underway.

Section Six of this chapter gives valuable ideas on Open Classes and Bridging Classes. Open Classes give new literates a change in order to maintain and further develop their skills. Bridging Classes are special Grade One classes which should be set up for children who have completed the LLLP and therefore need to continue building their reading and writing skills rather than learning to read and write again.

Section Seven of this chapter gives brief guidelines for the Experienced Worker who assists the Coordinator at specified times and in specific ways.

Chapter Four, THE LOCAL LANGUAGE LITERACY PROGRAM IN PRACTICE, presents a brief description of the Multi-strategy Method as it has been carried out in the Enga Province of Papua New Guinea and the Community Framework as carried out in the Oro Province of Papua New Guinea.

The last half of the book is taken up with guides and sample pages which should be extremely useful in preparing all the various student books and the teachers' guides. Also included are a survey guide, a silkscreen-building guide and an alphabet-making guide. One drawback to this section is that the model pages were not numbered and therefore a particular model may be difficult to find. This, however, is a small defect in a work so ambitious and so well carried out.

This book should be an extremely helpful resource for any literacy worker and/or community who want to use the Multi-strategy Method. Even those who do not wish to use the method in toto will find many helpful tips for any literacy program.

Good, Elaine M., Ph.D., 1988. Vernacular Curriculum Development. Suva, Fiji: University of the South Pacific

Reviewed by Georgetta MacDonald, SIL, Dallas

This is a set of course materials for Pacific Language Unit students affiliated with the Extension Services of the University of the South Pacific. USP has centers at various locations throughout the Pacific. The materials consist of four books: a small booklet containing an Introduction and Assignments; Course Book 1; Course Book 2; Reader. These are materials for a one-semester course.

The small booklet with the Introduction and Assignments introduces the teacher (Elaine Good), giving a brief biographical sketch, and includes a form for the student to fill out for his introduction. The aims and objectives and an outline of the course are given. An explanation of how to work through the course is given as well as due dates for all major assignments. Information concerning assessment, tutorials and assignment details is followed by a four-page course evaluation form.

The two course books contain three units each and each unit covers four topics. The author has done well in not assuming that her audience is familiar with all terminology relating to the subject of vernacular curriculum and defines such at the beginning of topics where pertinent. Each topic ends with self-assessment exercises for the student. Sample answers for these are given at the end of each course volume.

Course Book One includes three units. The first unit, BEFORE YOU BEGIN A VERNACULAR CURRICULUM, presents the four topics: 1) What is a vernacular curriculum? 2) Arguments for and against a vernacular curriculum 3) Learning the prestige language: the road to success? 4) Preliminary decisions and planning for a vernacular curriculum. The terms 'mother tongue', 'vernacular', 'literacy', as well as others that might not be understood or not clearly understood are clarified. Various kinds of vernacular and bilingual programs are explained. Three main purposes for vernacular curriculum: 1) Transitional, 2) Maintenance, and 3) Revival are discussed. Examples from around the Pacific are given to illustrate points and explanations.

In the second unit, THE VERNACULAR LANGUAGE PROGRAM, there is a discussion of general principles for developing the reading and writing part of a vernacular curriculum, under the topics: 1) Before you develop a curriculum for vernacular reading and writing, 2) Beginning reading and writing in a vernacular curriculum, 3) Reading and writing in the second through sixth years of Primary School, 4) Activities for use in the vernacular language program. This unit covers the reasons for reading, some differences in reading materials that should be taught in reading, some values that should be taught, and some principles to keep in mind when developing curriculum to teach vernacular writing.

The third unit, A VERNACULAR CURRICULUM IN OTHER SUBJECTS, covers 1) Arithmetic, 2) Social Studies, 3) Science and 4) Art and Games. The topic on Arithmetic includes schedules for what should be taught in each year, with some explanations; a discussion of language to be used; also some samples of arithmetic lessons and teaching aids. Under the topic of Social Studies there are lists of what can be taught in the first through sixth years, some principles to keep in mind when writing and developing Social Studies curriculum, and some attitudes to be taught. The third topic includes

possible science topics, principles in choosing them, purposes of a science curriculum, and some sample lessons. The fourth and last topic discusses some things to keep in mind when planning art and games in a vernacular curriculum, and various forms that can be used.

Course Book Two begins with the fourth unit, THE SECOND LANGUAGE IN A VERNACULAR CURRICULUM. The first topic, Preliminary considerations in teaching a second language, assumes that in most places in the Pacific, students in a vernacular curriculum must also learn a second language in school. The second topic, Teaching listening to and speaking in a second language covers beginning instruction and gives examples of ways of teaching after the beginning instruction. There is also a discussion of correcting mistakes in speaking a second language. Thirdly, Developing reading and writing of a second language emphasizes the premise of moving from the known to the unknown in both reading and writing for curriculum development. Fourthly, Activities for use in teaching a second language covers ones that are specific to European languages and require very little in the way of extra materials.

The four topics in Unit 5, PREPARING MATERIALS FOR A VERNACULAR CURRICULUM are 1) Writers for a vernacular curriculum, 2) Instructions to teachers for using reading materials, 3) Production of vernacular and second language materials, and 4) Testing and evaluation of reading materials. The first topic focuses on the writers and the requirements for both writers and artists. The second topic is specific to instructions for the kind of activities and exercises to be used with written materials. The use of the term pre-reading here is exclusively in reference to the few minutes before a regularly scheduled reading class and not to reading readiness as is found in other literature and contexts. The third topic covers the basics for producing good materials, alternate ways of production, maintenance of materials and other logistics. The fourth topic discusses self-testing and evaluation, community testing and evaluation and classroom testing and evaluation.

The last unit, the sixth, FINAL CONSIDERATIONS, draws together several topics that have been only briefly discussed in other units: 1) Teacher training, 2) Community participation, 3) When the teacher does not know the vernacular, 4) Evaluation of a vernacular curriculum. In the first topic there is a discussion about both the

general kind of training that any teacher gets and also about the specialized training, including language and culture, which is needed by a teacher for a vernacular curriculum. The second topic covers the issue of whether or not adults should be involved in a vernacular curriculum and ways that adults in a community can help both in the curriculum itself and in extracurricular ways. Under the third topic, the question of implementing a vernacular curriculum if the teacher does not know the vernacular language is discussed. There is further discussion about the classroom in which only the teacher does not know the language and also the classroom in which the teacher has a few students who use another language. In the final topic of the course, reasons for evaluating a vernacular curriculum are given along with what things need to be evaluated and ways of evaluating them.

The volume designated Reader is used in conjunction with the two course books and contains twenty-nine reading assignments. The reading assignments are interspersed throughout the course book topics to clarify and/or give added information to the student. This is done in a very unique and practical way for the audience for which the books were designed. Having the reading assignment so readily available and done at certain needed places in the lesson rather than at the beginning or end when the information may be forgotten or the relevancy missed, is a very efficient method.

These course materials are well designed for the particular audience for which they are intended, that is, teachers needing or desiring help in developing a vernacular or bilingual school curriculum. They could well be used as textbooks in any Pacific Area context and certainly as resource books for anyone there or elsewhere needing information and help in developing vernacular curricula or in a training program for such curricula. There are also second semester materials which follow on from these, entitled *Production of Literacy Materials.*

Kaplan, Robert B. General Editor, 1984. Annual Review of Applied Linguistics, 1983. Rowley, Massachusetts 01969: Newbury House Publishers, Inc.

Reviewed by O. Shell, SIL, Dallas

The fourth volume of the Annual Review of Applied Linguistics (ARAL) 1983, is directed toward studies relating to literacy. After the introduction by Kaplan, there are three parts in the volume. The first, Literacy Issues, examines the broad question of literacy development in certain global areas, and the third part considers some applied aspects. In the second part, Regional Studies, several plans which have been implemented are summarized: West Africa, Southern Sudan, South Asia, United States, Indonesia, Thailand. In contrast, Bendor-Samuel, in the first chapter, presents the question of ability of some cultures to deal with the changes introduced with literacy.

In the first article, David Bendor-Samuel says,"The results of scholarship in the sophisticated world of nearly universal literacy are transferred all too easily to a contrastive setting without attention to the implications of those contrasts...The literacy worker or psycholinguist who is called upon to give expert advice in a literacy project in a partially literate society will inevitably have derived his opinions and expectations from research undertaken in a generally literate society and will prescribe action which confirms the results obtained there..." He suggests two corrections for this situation: that a greater proportion of research into the reading process be undertaken in situations of partial literacy, with preference given to situations that are closest to being basically preliterate; secondly, that more attention be given to sociological factors in the study of reading and writing in a context of general literacy.

The second article, which is the first of two chapters in the section on Literacy Issues, is entitled Linguistics and Literacy and is by Gloria Kindall. She points out that the concept of reading today goes far beyond the mere processing of surface structures which results in deciphering rather than reading for meaning. Four general areas of linguistics applied to literacy are 1) discourse analysis, 2) relationships between speech and writing, and distance between dialects and written norms, 3) metalinguistic requirements for literacy,

and 4) readability and comprehensibility. In her concluding remarks Kindell states that specific instructional methods should be derived from the culture, rather than imposed upon it, nor should a course of instruction separate reading from writing.

The third article, Literacy in Monolingual Societies, is by Tej K. Bhatia. Statistical analyses and projections fail to give a faithful assessment of the actual literacy situation in either a monolingual (ML) or a multilingual setting because 1) the criteria used to determine if a person is literate or not often vary from country to country and even within a country, 2) statistical studies fail to capture the presence of a literacy continuum in a society, but rather, the dichotomy is simply literate or illiterate, 3) the discrepancy between the results of self-reporting and the actual literacy situation is generally overlooked. However, two general conclusions about literacy in ML societies are: 1) ML societies do not seem to have any significant advantage over multilingual societies in achieving their literacy goals, and 2) ML societies of South Asia and Arabic-speaking countries are the major contributors to world illiteracy.

In the first half of the twentieth century, most literacy programs were products of voluntary and nongovernmental organizations, but between 1950 and 1970, an increasing number were sponsored by governments, also by UNESCO and Laubach Literacy International. Curricula and teaching methods vary from country to country. The typical campaigns are still largely based on a primer or set of primers. Adult literacy programs involve three chief approaches: a synthetic method based on the recognition of the letters of the alphabet and their sounds, the global method based on the recognition of words or phrases and their meanings, or a mixed approach combining details of the global and synthetic methods. Although there is a preference for conducting literacy programs in the mother tongue, in some areas there is resistance from the learners. In some areas the choice of script influences the popularity of the written form. In conclusion, the author says that the question of literacy for ML societies is neither simple, direct nor unambiguous; the hit-or-miss, trial-and-error approaches must be abandoned. The growing body of sociolinguistic research and some linguistic studies are helping provide a favorable climate for developing suitable approaches.

In the section on Regional Surveys, the first article is Language

and Literacy in West Africa by Eyamba G. Bokamba The subject is treated in three parts. The first presents an overview of literacy education during the colonial period, and a survey of the obstacles encountered; the second part refers to the developments that have occurred since independence; the third discusses the role of literacy in general development, suggesting ways in which illiteracy may be curbed and eventually eradicated in the region.

The second article, Literacy in the Southern Sudan: a Case Study of Variables Affecting Literacy Programs by J. Ronayne Cowan delineates what appear to be the more important variables affecting the success of large-scale literacy programs in Africa. The author makes recommendations for the evaluation design of such projects, and concludes with observations concerning the benefits to be gained from them.

Literacy in South Asia, by R.N. Srivastava, states that more than one-third of the illiterate people of the world live in this region. The societies have long oral traditions; the illiterate is not uneducated; some were creators of very fine epics and lyrics. Most of the countries of South Asia have clearly stated aims for adult literacy programs. Literacy has been accepted as a component of economic and social development projects in the belief that it will bring about desired social transformations.

The article entitled Reading: United States is by Rose-Marie Weber. She presents two significant areas: areas of research and of instruction. As to research, the study of discourse is an intense area of concentrating on the abstract representation of meaning and the organization of the message of a text rather than on its linguistic form. Vocabulary and reading comprehension are also subjects of research. The author refers to top-down models, which give greater emphasis to readers' knowledge of the language, of the topic at hand, of the world as the source of information to apply to the text, and bottom-up models, which give emphasis to the array of letters on the page as the point of departure for understanding a text. However, the interactive models give emphasis to the interrelations between the graphic display in the text, various levels of linguistic knowledge and processes, and various cognitive activities. Studies regarding written language are also referred to; there is interest in writing systems and orthographies, and in metalinguistic awareness, especially in young children learning to read. There is also a section of research on

reading disabilities. In the part of her paper entitled Significant Areas of Instruction, these topics are treated: mother tongue, nonstandard dialects, elementary bilingual education, adult literacy, and reading a second language.

The aritcle by Peter H. Lowenberg entitled Literacy in Indonesia first gives a resumé of the diverse regional and ethnic languages, and the evolvement of Bahasa as the single national and official language. The writing system has evolved from stone engravings in Sanskrit in the fifth century AD to Davanagari and other Indian scripts, and then between the thirteenth and seventeenth centuries to Arabic writing. The Romanization of Indonesian languages came when Malay was adopted by the Dutch colonial government as a second language in 1865. In 1945, when Indonesia became independent of the Netherlands, only one in twenty could read and write, but by 1980 almost three-quarters of the population ten years or older were literate.

Literacy in Thailand is the title of the short chapter by J.D. Palmer. In addition to the four major dialects of Thai, and the great number of languages spoken by the indigenous peoples, there are at least a dozen foreign languages, of which English is most widely used. There are ten daily newspapers (in Thai, English or Chinese) and many magazines of general interest as well as trade and technical magazines, written in Thai, and some in English. Compulsory education began in 1921, but by 1960 twenty-nine percent of the population remained illiterate. In 1979 a department of nonformal education was established, and today only about 14.5 percent of the population of ten years and older remain illiterate.

After the chapters describing the development and effectiveness of literacy endeavors in the six areas, there are two concluding chapters, on Assessment and Adult Literacy.

The Assessment chapter is by W.C. Hall. Literacy produces change which may be measured against established norms or by changed attitudes, belief systems and cultural patterns. The results of assessment are the bases of decision-making on all levels of education, in formal and nonformal contexts. Assessment is discussed as it relates to formal classroom instruction and, secondly, literacy programs. Three types of assessment strategies are referred to: norm-referenced tests, those in which the individual's performance is

examined in relation to the performance of other individuals, the criterion-referenced measurement which relates test performance to absolute standards, and informal tests which are those devised by the teacher, specific to the person being tested or to a particular task or level of comprehension. The characteristic limitations and advantages of each type are discussed. There is a concluding section on trends, practices and research, under two headings: child literacy and adult literacy.

The final chapter, which is on Adult Literacy, is by JoAnn Crandall. Her review focuses upon literacy in the U.S., with some inclusion of Australia, Great Britain and Canada, also brief reports of literacy efforts or policy in other countries. Definitions of literacy and many studies pertaining to assessment of literacy abilities are first briefly reviewed. There is a section on studies of functional and occupational literacy. In the final section, the writer identifies three current directions in adult literacy instruction: a) emphasis on functional literacy and learner-centered instructional programs, where the purposes, content and even the texts are selected or produced by the adult learner; b) use of tutors and volunteers; materials for instruction are built from dialogues which are elicited from the situations of the adult illiterates; c) an increase in the number of adult second-language literacy programs, because of the large numbers of nonliterate refugees and immigrants. Literacy instruction is likely to be competency-based, to utilize the language experience approach, and, if outside the classroom, to involve tutoring. The writer also draws attention to the relative scarcity of reports which evaluate the lasting effects of literacy training.

Almost all of the chapters of this book present a full annotated and also an unannotated bibliography of writings on the subject of the chapter.

The IRA Thirteenth World Congress on Reading

The International Reading Association is planning its Thirteenth World Congress on Reading, scheduled for July 3-6, 1990, in Stockholm, Sweden. The theme of the Congress is Sharing the Future: Literacy around the World.

The program will consist of the following topics:

Children's Literature Around the World
Instructional Issues in Early Literacy
Adult Literacy Initiatives Around the World
Assessment of Literacy
Literacy and the Cultural Context
Special Needs Instruction: Research and Development
Teacher Empowerment and Literacy Around the World
Reading and Writing to Learn
Teacher as Researcher
Literacy and Technology

Program proposals related to those topics and targeted toward specific teaching levels are solicited. They may be submitted for these categories: institutes, symposia, workshops and sessions. To obtain a program proposal form containing detailed submission information, write to: World Congress Program Proposal Forms, International Reading Association, 800 Barksdale Road, PO Box 8139, Newark, Delaware 19714-8139, USA.

Proposals must be postmarked no later than July 10, 1989, and received no later than July 25, 1989, in order to be considered. All individuals submitting proposals will be informed of the Program Committee's decision by November 1, 1989.

Please note that the above is a call for proposals. We assume that a call for papers will follow.

(For SIL members, the Professional Meetings Transportation Fund is available to help with travel funds for those who present papers at International meetings.)

Notes On Literacy

No. 59, 1989

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FOREWORD

A vision is sweeping the nations: Eradicate illiteracy by the year 2000 AD! Leaders in literacy are challenged to put feet to this vision. To do so demands daring to conquer difficulties which could otherwise lead to defeat.

In 1988, participants from across Africa grappled with these challenges at an SIL-sponsored literacy consultant training seminar. They dealt with such issues as a) attrition rates, b) limited community involvement, c) literature development and distribution, d) external funding and e) evaluation.

As a key seminar activity, the forty participants divided into seven small groups, of which each devoted its attention to one of the five topics above. The goal suggested for each group was to prepare a publishable report which would include the following: a) statement and definition of the problem, b) background and assumptions, c) best guesses (hypotheses) why the problem exists, d) recommended plans of action, e) statements of relevant principles, procedures and standards, f) statements of cautions or caveats, and g) other recommendations.

This current issue of Notes on Literacy makes these seminar group reports more widely available. Seminar time constraints made it impossible for any group to perfect their work for publication, as some might have wished, and logistics prevent reassembly. None of the groups would claim to have exhausted all possible solutions. Their reports provide a foundation upon which to build.

First, these reports document the current perspectives of those active in literacy at the *grassroots* level. Most, if not all, spoke from recent experience in relatively rural contexts.

Second, these reports represent experience from widely *diverse contexts*. Participants came from a dozen African countries.

Third, these reports document something of the *composite thinking* of selected literacy specialists *across Africa* today.

Last, but not least, these reports assumed that initial literacy education, whether for adults or children, should be offered in the mother tongue. In this particular seminar participants proceeded beyond the philosophical and policy statements of others which point to global movements in this direction (UNESCO, 1985[1], 1989[2]). Instead, knowing from experience that the mother tongue principle is critical

for effective education, the participants focused on questions of implementation.

Within the broader context of the seminar, the working groups (represented by the reports) provided opportunities for the participants to develop their skills in group work, a key to adult education methodologies of mutuality and participation (Cf. Bhola,[3] 1989, pp. 110-151).

These reports, as stated earlier, were only part of a more comprehensive literacy consultant training seminar. Included in a general seminar report[4] (SIL, 1989) now available in limited supply are a) a summary of the consultant training offered in sessions led by Dr. Larry Yost, b) summaries of the presentation of current and contrastive literacy campaigns and programs, and c) the opening and closing speeches.

In addition to these seminar activities, participants were asked to bring a technical paper on a literacy or development topic of interest to them. The next issue of NOL (No. 60) will include a number of those papers.

Julia R. Van Dyken

[1]International Conference on Adult Education, 4th, Paris, 1985. Final Report. Paris, UNECO, 1985. (ED/MD/81)

[2]BREDA/UNESCO. "Regional Seminar on the Role of the Languages of Minority Groups as Languages of Instruction and Vectors of Culture." (Personal copy of introductory correspondence from NEIDA to invited participants and observers). To be held in Lagos, Nigeria, in cooperation with the Nigerian Educational Research and Development Council (NERDC), August 21-25, 1989.

[3]Bhola, H.S. World Trends and Issues in Adult Education. London: Jessica Kingsley Publishers in association with UNESCO, 1989.

[4]Marmor, T. (Compiler). Report of the Regional Seminar of SIL for the Training of Literacy Consultants: An Experience in Multilateral Cooperation for the Advancement of Literacy in Africa. Dallas: SIL. 1989. (Available in limited supply form International Literacy Department, 7500 W. Camp Wisdom Road, Dallas, Texas 75236 USA).

THE DEVELOPMENT, PRODUCTION AND DISTRIBUTION OF READING MATERIALS

This report was produced by group participants:
John L. Duerksen, Constance Kutsch Lojenga
Cheryl A Fluckiger, Richard E. Loving
Roberta S. Hampton

I. Introduction

Basic components of any ongoing vernacular literacy program are the development, production and distribution of appropriate literacy and advanced reading materials. In localities where there are very few people capable of reading and writing their own language, there will certainly be no one trained to do the various tasks involved in these three important areas. For a literacy specialist to live and work in such a situation as a catalyst and trainer in order to stimulate the development and use of vernacular materials destined for both personal and community development is no small undertaking. Equally challenging is the task of establishing a system or infrastructure for the ongoing local development, production and distribution of such material.

1. Assumptions

Several basic assumptions underlie the success of any plan to train people in language groups in the ongoing development, production and distribution of postprimer reading materials and other literature. These basic assumptions include:

a) There must be an awareness by the local leaders, and by at least some of the people, of the value of being literate and of having relevant materials written in their mother tongue.

b) It must be possible for the literacy specialist to do the necessary training required to establish not only qualified literacy workers and supervisors but also qualified technicians and trainers in the areas of materials development, production and distribution.

c) There must be the commitment on the part of both the literacy specialist and the community leaders to bringing a critical mass of learners to the place of being literate in their mother tongue

and also to an ongoing literacy and educational effort in their language.

d) Training people to write creatively as well as legibly is an integral part of both the literacy and the materials development programs.

2. Goals

The goals of a project to produce mother-tongue literature are as follows:

a) A literate environment will be created in which there will be plenty of material to read in the mother tongue on a wide variety of topics.

b) The content of this material will enhance individual, community and/or national well-being.

c) The program will be ongoing and self-sustained.

d) Reading and writing will become importnat community values throughout the language group.

3. Strategies

The strategies used to reach the goals listed include:

a) Training local people to do the actual work and to become trainers in their particular areas of expertise whether in basic literacy or in the development, production and distribution of reading materials.

b) Adequate national level and local level background information will be compiled and assessed as a basis for planning the program.

c) Strategic planning based on the SPAR manual (Margaret and David Bendor-Samuel, 1987) will be done and followed.

d) The program will be planned for and training given in such a way that these lend themselves to the creation of a long-term ongoing program.

e) The ten 'Principles for Intercultural Community Work' posited by Yost (1988, as of 1983) will be followed in developing this program and in all the training involved.

f) Materials produced will reflect felt needs and the desires of the language group as expressed by a consensus of their leaders.

II. Material Development

The overall goal of the material development phase of the program is to establish an ongoing, self-sustaining system of developing and producing manuscripts that address the felt needs of the community and introduce new ideas. In addressing this goal certain strategies must be undertaken which include identifying and training writers, overseeing the development of orthographic norms and writing style, choosing literature that is appropriate to community needs, finding a source of equipment and supplies, and setting up a system of bringing manuscripts to a publishable form.

Under the objective of identifying and training writers, one of the first activities is helping the community see where written communication is of benefit to them. This can be done through encouraging letter writing, including writing at the beginning of the primer series, and providing a regular outlet for writers such as a local newspaper. As soon as possible efforts should be made to increase the number of writers in the community. This can be done by going to individuals who have shown an interest and encouraging their initial attempts at writing, and by holding creative writing classes for advanced readers. When enough interest is shown, writing clubs may be organized. The clubs' activities could include running a writing contest and publishing the winning entries, to provide recognition to the writers.

Throughout this initial stage, community leaders should be consulted and their help sought in identifying those who are good writers. They may wish to set up a committee to monitor the activities of the writing clubs and evaluate the materials produced. This feedback will contribute towards the following objective: that of

overseeing the development of writing style and orthographic conventions.

Activities

The one activity with the greatest potential for impact on the development of writing style is the writers' workshop.

Before conducting a writers' workshop we assume that guidance is available in the areas of orthography, spelling and grammar, so that the main emphasis can be on the creativity of the writers. Practical suggestions for planning a workshop for writers are presented in Bootstrap Literature (Wendell, 1982, Chapter 8), and also handbooks for writers' workshops prepared by SIL in Cameroun and Sudan.

A total plan of developing literature would include some of the following:

a) Understanding of the various levels of difficulty of the material which forms the corpus of literature is necessary.

Easy: a topic from within the culture written in natural (spoken) form and with controlled or easy vocabulary.

Moderately easy: experiences of writers outside the community, information such as development told as part of the culture,

Moderately difficult: material from outside the culture presented with more difficult vocabulary,

Difficult: any material that is translated from another language or culture with unfamiliar terms or concepts.

b) Production of easy folk stories from within the culture can be developed first.

c) Writing of individual experiences can be planned to acquaint monoliterates with the world outside the language area.

d) During each workshop some writing exercises should be included through which the writers explore their language by means of descriptive words, emotive words, colours, sensations, etc.

e) Within the first year there will be a need for reading materials of moderately difficult quality. These can be from either within or without the culture. In order to bring in topics from outside the culture, materials could be read and discussed in workshops. Writers should then be encouraged to rewrite the new material in a culturally acceptable format. At some time decisions must be made concerning the progressive difficulty of presenting new materials for development.

f) During each workshop spelling skills should be part of the work, as well as understanding of grammar. Attention must also be given to the discourse structure of the language.

g) Editing should be part of every workshop until those with skill can be identified. Initial editing is done by the writers in every assignment (Wendell, 1982:116, 142ff). Manuscripts should be read orally unless this procedure is culturally unacceptable. (We would hope this reticence could be overcome.) Manuscripts should be rewritten/evaluated at a later time by the writer. Editing by another person should also take place. Proofreading of the final writing would be part of the experience.

h) In order for writers' training to be part of the community, there should be involvement of the community in the training workshops from the initial stage. The community could provide the food for participants that come from other villages. Participants could share in the community aspects of the workshop. Manuscripts could, for example, be read aloud to elders in the community. Elders and/or leaders could be consulted on some of the topics discussed during the workshop. Although it is desirable for the participants to type their own manuscripts, it is possible that another person from the community could do the typing of the final product.

i) An orthography guide should be made available. This would give an inventory of the symbols chosen to write the language and would explain conventions in the areas of word breaks, elision, punctuation, capitalization, etc. This will help writers and proofreaders to follow orthographic norms. It would also be helpful if the writers had access to a lexicon or a dictionary.

j) For writing to be an ongoing activity in local communities, there must be a source from which paper, pencils and pens can be obtained.

k) Once the writers begin to turn out manuscripts they need to know where to go for help in editing. One way to train editors is to have the writers themselves exchange manuscripts and discuss how these can be improved. If one of a group of writers appears to be particularly gifted as an editor, he may then take the responsibility of training others to do editing.

III. Production

1. Goals

The goal of the production phase is to establish a system which is self-financing, self-sustaining, and which is run by trained personnel who in turn can train others. Additional goals are to have a reliable source of production materials (paper, typewriters, ribbons, ink, etc.) and to assure that final copies are of acceptable quality.

2. Strategy

A key to establishing the system as ongoing is the training of personnel in all technical aspects of production. One way of discovering those with ability in doing art work, for example, is to include drawing as part of writers' training. Those to be trained in layout might best begin by watching a skilled layout artist at work and then begin by continally referring to a simple guide during the layout process. In the same way those who type stencils and run them off (in programs that depnd on mimeographing) should have the opportunity to first learn by example, then take on the full responsibility and finally train others. This training follows through to the assembling of books, stapling and trimming, where even more people can become involved. For printing books the best option is usually to send the camera-ready manuscript to a printer of proven quality rather than set up an independent production unit.

3. Financing

There are several options for the financing of literature production. One is to generate extra income by selling popular items

(calendars, diaries, alphabet charts or posters) at more than cost. Another option is to do mimeographing of outside jobs for profit. In some communities support is shown for the project by individuals or village groups making donations to the literature fund. Outside funds or grants could be sought for specific jobs in amounts that the members of the community are accustomed to handling, but the initiative in applying for such funds as well as the responsibility for managing them should be the community's.

IV. Distribution

Goals

The goal of distribution is to get mother-tongue literature into the hands of literates. Ideally prices should include a small profit to invest in future publication. In distribution, training needs to be given in pricing, promotion, marketing, inventories and storage.

Basic training in finances needs to be given to those who are responsible to set the prices for the different items produced. The actual decisions on pricing may best be made by a committee whose members have access to and understand the financial records. They can decide which items might be sold for profit so that other items can be subsidized.

Promotion would involve finding suitable ways of advertising items for sale either by word of mouth or by written notices. This may also mean planning a special occasion at the village or wider level to celebrate the release of new items. In additon, other attracttive, attention-catching items such as calendars, alphabet charts or books, posters, bilingual books and dictionaries, may be used to interest customers and promote book sales.

One prime means of marketing literature is through existing infrastructures, such as churches, clinics and schools. Booksellers can travel to local markets and special displays can be featured at church and community gatherings.

Regular inventory-taking serves as feedback to production and encourages financial accountability. A stock of books may be kept at a central store with smaller amounts taken to other locations to facilitate distribution. All stocks should be kept clearly separate from

personal property and the record keeping for the books and monies should be simple.

V. Application for the KUO people of Chad and Cameroun

The purpose of this section is to draw out some practical applications from the general points mentioned above. This is done for the Kuo language project of Chad.

1. Introduction

a) Situation

The homeland of the Kuo people is in southwestern Chad. The total population is about 14,000. One group of about 3,500 people has migrated approximately 500 kms west near Garoua in Cameroun, because of economic benefits. Another group of about 3,000 lives near the Cameroun-Chad border. Close contact is maintained among the various settlements because the 'homeland' is still considered to be Chad.

In Chad the Kuo live in villages within fifty kms. of the small town of Andoum. The Swedish mission is located in that town, and the mission is most cooperative.

The Kuo people in Cameroun have an organizational structure through which they can maintain their identity. Representatives from Cameroun visit the homeland frequently and representatives from Chad attend quarterly meetings of the Kuo at Garoua.

b) Resources

Resources in Chad are very limited. All supplies must be brought in from Cameroun. There is no direct communication between the Kuo area and the capital and central region of Chad.

The mission in Andoum has a duplicating machine which can be used. Since paper, ink, and all other supplies must be brought from Cameroun, production is somewhat restricted and cost to the people is high.

The Kuo in Cameroun are very interested in the development of a literacy project and cooperation will be strong. In Garoua there is a Lutheran mission with an offset press as well as other equipment which can be used in future development.

c) Materials

Initial steps have been taken in the production of materials for the Kuo since an orthography has been accepted by a language committee. Actual books presently available have been recently prepared at a writers' workshop. Participants were people who have had limited education in French.

One man is capable as an editor. However, he has other responsibilities in the total Kuo project and cannot be the sole editor.

At present a literacy specialist and a linguist/translator are involved in work with the Kuo. Supervisors will be selected later from the teachers of literacy classes.

2. Goals

The overall goal of materials development, production and distribution among the Kuo is to help create an environment where literature is valued and used. It is assumed that the more the Kuo community itself is involved at all stages of the process, the more the Kuo will value and use the end product. The goal of training will be the establishment of an ongoing program.

3. Strategy

Since some Kuo (about five percent) have limited education in French, they will be given a transition class from French into Kuo. Two courses were held in 1986 and fifty-four people received certificates.

After the transition courses, writers' workshops will be held to produce more initial literature for potential readers. Two such courses were held in 1987 where a total of twenty-four writers were trained. The recommendation is that more of these workshops be held in Chad with some participants coming from Cameroun. This

will maintain Chad as the centre of Kuo culture. Later these trained people can hold workshops in proximity of residence.

As literacy progresses among the Kuo, emphasis should be placed on creative writing as part of the learning process. This will provide more potential writers.

Literacy Committee: At present there is a Kuo Language Committee. If literacy becomes too great a load, a separate Literacy Committee should be formed. This committee should have representatives from the various centres of Kuo people and serve under the Kuo Language Committee.

As classes develop, discussions, which should be part of the class structure, should encourage identification of community needs.

4. Materials development

1. Goals

a) Preparation of postprimer literature (to establish fluency) by training writers and identifying potential editors.

b) Identifying of community felt needs so that classes and books can be prepared to meet these needs.

2. Activities

a) Enlarging the number of literate Kuo people through mother-tongue literacy classes both in Chad and Cameroun.

b) Through literacy classes and also traditional methods of identifying problems, awareness of community felt needs will be established. This will lead to the identification of areas where materials should be prepared. In order to have literacy become a part of the community, focus on identifying community needs will be an early part of the program.

c) Writers' workshops will become an important part of the development. Initial workshops should be given in Chad, as stated above, to maintain centrality for the Kuo. Trainers to conduct other

workshops should come from the initial ones so that there will be no continuing dependency upon 'outside' personnel.

d) There is a sizable Christian community, so that source will be touched through church workers. For the community outside the church, discussions within the literacy classes will be one way to have community needs verbalized. Since there are no government workers involved in community development in Andoum, Chad, those in and near Garoua could function as sources of information for materials to be produced.

Since this paper is focusing on development of the project, details of conducting writers' workshops are not touched. See Wendell (1982), especially Chapters 8 and 9 for planning and conducting workshops and preparing the booklets.

5. Production

1. Goals:
   a) Production of adequate quantity of materials;
   b) Materials produced in an acceptable format and quality.

2. Activities:
   a) A mimeograph machine is available in Andoum, Chad, and others are available in Garoua, Cameroun.
   b) Personnel to type and operate the duplicator will need training. Those who perform these skills will be expected to train others.
   c) Steps of preparing the manuscripts, dummy, layout and illustrations, may need to be taught in a 'preparation workshop', if these aspects are not finished in the writers' workshops. Format for production and guides for determining cost can be found in Wendell (1982) pages 151-156.

6. Distribution

1. Goals:
   a) Understanding the need for systems of distribution;
   b) Establishing lines of distribution following, if possible, infrastructures already in place.

2. Activities:
   a) Understanding of accounting of money from sales of books in order to continue the supply of materials by those who sell.
   b) Selling of books at:

i) church meetings,
ii) literacy classes,
iii) markets or market days in each village,
iv) centres of the villages,
v) literacy days,
vi) schools, if appropriate.

c) Planning for storage of materials at each locale of Kuo people so that materials are available.

d) Training of personnel to handle stock, inventories, accounting, and reporting to headquarters of the literacy program.

VI. Summary

In working with local communities to establish a program for the development, production and distribution of reading materials the literacy specialist will get to know the leaders in the area and involve the community people in both the planning and activities from the very beginnng of the project. This planning process will involve the community leaders in the collection of data as well as in decisions made as a result of a careful analysis of the essential background information. The actual planning will follow either the SPAR method or some other organized system preparing an integrated comprehensive program plan. Such a plan will include goals, strategies, objectives and activities. It will also include some system for indicating when the various activities should be introduced in reference to progress in the overall program.

For the program to be successful, a critical mass of learners will be brought through to functional literacy in the mother tongue so there will be a reservoir of literates from whom to select literacy teachers and writers. Then later, from the pool of writers and those interested in writing, additional training will be given in the technical aspects of material development, production and distribution. The technicians with the most potential will be trained as teachers who can then pass on their technical skills to others to ensure that the project will be ongoing long after the literacy specialist has left the area. Materials produced will be about topics which the people perceive as contributing to progress and development. All this will be done while adhering to the 'Principles for Intercultural Community Work' as developed by Yost (1988, as of 1983).

The target audience will be approached by the literacy specialist working through the traditional, church and government leaders to facilitate an exchange of vital information. This information will

cover what the community sees as their felt needs and perceive as development and on what the specialist knows he/she is able to contribute to the program in the area of training. When there is an awareness of what can be done and an enthusiasm for moving ahead to start a literacy and materials development program, a language development committee will be formed. This committee should be representative of the language group as a whole and should include influential leaders and some knowledgeable individuals who are excited about the potential of the program. This committee will assume the responsibility for developing financial and material resources and for acquiring or arranging for the use of the equipment needed for the success of the program.

New literates will use their recently acquired skills and by reading and meaningful participation in the program will find their own sense of self-worth enhanced. Those who are trained as writers will also read intensively and do research to find answers to a variety of development problems such as introducing better varieties of foodstuffs, improved agricultural techniques, better animal health and care, reforestation, disease control, child care, family planning, running village trade stores, growing new cash crops and installing village water-supply systems. Sources of information on these and other development type topics will be secured from the appropriate governmental source or development agencies. When necessary, approval for the content to be used will be secured from the appropriate entities. (For example, whatever is written about health should be approved by the government health department.) In those areas where writers know there is a felt need and they have acquired significant helpful information, they will write booklets in their mother tongue on those subjects. Such writing thereby links literacy with development.

The literacy specialist and the Literacy Development Committee will ensure that all activities are supervised and that periodic tests are given at preplanned intervals to ensure that stated goals are being reached. In-service and other training courses will be given high priority in continually upgrading performance. Yearly evaluations will be done by the leaders of the program in consultation with the committee to determine the effectiveness of the program. The literacy specialist will guide the other leaders in doing yearly documentation on what has been achieved and so train them to do this independently.

The program leaders will be cautious to avoid the following pitfalls common to many literacy programs. They will not prematurely start a program which does not have solid grassroots involvement. They will avoid setting bad precedents which could hurt the program later on, for example, using outside funding for such things as teachers' salaries. They will not bring in equipment which the local people cannot be trained to maintain and to repair. They will avoid encouraging the people to do anything which will give them the reputation for being independent of or disdainful of policies established by the central or regional government.

The goal of establishing a self-sustaining program for the development, production and distribution of reading materials in the mother tongue will not be easily achieved. However, it is possible. Observing the guidelines given in this paper will assist both the literacy specialist and literacy program leaders to meet the goal of establishing such an ongoing program.

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SUPERVISION, CONTROL AND EVALUATION

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I. Introduction

Evaluation is done on different levels. We distinguish between internal and external evaluators. The external is coming from outside (e.g. from a funding agency). The internal, independent evaluator is one who has been asked previously by the project manager to come and give his evaluation at some point in the project.

There is also the ongoing internal evaluation. This is being done by each person with responsibilities on his level within the project, in order to know if he/she is doing alright, if things are happening as they should, according to the goals and objectives.

This paper is written with these people in mind as a plan of action. Our group has devised a programme plan which had specific goals and objectives defined. The following measures have been adopted for supervision, controls and evaluation within the projects planned.

II. Project Manager

The Project Manager is responsible for the total monitoring of the project. Administrative and financial management is carried out through:

1. Developing a report system for each person in the various assignments within the programme;

2. Working out a system of relationships that allows personnel to approach him to discuss their work and also allows his being able to visit personnel to assess the activities of the programme;

3. Recruiting and training personnel according to the project proposal;

4. Controlling the use of funds in accordance with the budget and setting up methods of check and balance on accounts.

III. Supervisor

The supervisor monitors the project in the field.

1. Supervision of teachers and classes is carried out through:
   a) -making regular visits at least twice a month;
   b) -sitting in classes for observations of teaching methods;
   c) -keeping records and updating statistics;
   d) -preparing examinations and tests;
   e) -identifying problems together with teacher and students in order to find possible solutions.

2. He conducts teachers' training including organization and supervision. The content of training courses is updated and adapted to the various problems or difficulties raised by the teachers.

3. He helps recruit teachers and writers.

4. He disseminates literature.

5. He manages stock and monies accrued from book sales.

IV. Teachers

The teacher's job is to teach classes in order to being adults to literateness. Some qualities necessary for them are: (1) be knowledgeable and skilled in teaching methods after the training programme; (2) be able to organize a class according to the learning sessions (timetable, materials, etc.); (3) be interested in teaching; (4) be creative; (5) be able to relate to and work well with students; and (6) have didactive teaching skills.

The above are carried out through:
- building relationships between students, community, supervisor, administrator and himself;
- preparing his lesson according to the teachers' guide;
- testing students' performance through oral and written tests in order to assess:
  a) -the students' level of learning;
  b) -the students' style of learning;
  c) -profile of students (background);

d) -motivation of students.

V. Materials and Equipment

The Project Manager, supervisors and teachers have the ongoing assessment, evaluation and/or maintenance of equipment and materials to do as follows:

1. Teachers: Reading materials (link with the teacher's guide, layout, content, needs for revisions); teaching aids (are they adequate?); class set up (is the class conducive for learning?)

2. Supervisors: Distribution of materials (availability); seeing about production and revision of reading materials, maintenance and replacement of equipment for each class.

3. Project managers: Assessment of the use of all equipment in the project (vehicles, machines, materials, building, etc.); assessment of the maintenance of the equipment and materials (e.g. books, storage, etc.)

VI. Proposed Project

Group: 100,000 people, farmers in forest area and at edge of it, living in one hundred villages, plus many living in towns outside the area; about ten percent Christians (Catholics and Protestants), the rest of traditional belief.

Goal: make 5000 people literate (that is, able to read and write with comprehesive understanding) within five years. Target group: Adult semiliterate and illiterate men and women. The project(s) should be community based with outside financial help for training of writers, for material production, and for salaries for supervisiors.

Objectives:

Year 1:

- Contact key people in the community to inform, to plan, to find out to what extent they can help in the program.
- Preparation of trial primers and testing in two classes (based on linguistic work done, orthography tested and accepted).

Year 2:

- Train enough teachers to expand to ten classes using the trial primers; goal: 150 literates;
- Organize Writers' Workshop;
- Revision and printing of primers.

Year 3:

- Extend motivation campaign to a wider area;
- Training fifty more teachers (in four courses) for additional fifty classes for 1000 new literates;
- Training of three supervisors;
- Production of more materials, both basic and intermediate (also in the realm of development, e.g. basic health, gardening);
- Writers' Workshops in five villages (two weeks) (newspaper, calendar);
- Documentation of activities;
- Exploring ways for distribution of goods (e.g. bread, newspaper, schoolbooks, etc.) and experimenting with own book distribution methods;
- Literacy Day with rewards of certificates and incentives;
- Evaluation and review.

Year 4:

- Training of fifty more teachers for fifty more classes; goal: 2000 literates (1000 plus 1000) with emphasis on women;
- Recycling teachers from former years;
- Provision for postliteracy;
- Training of four supervisors;
- Writers' Workshops in four villages (two weeks);
- Material production as community decides on subjects (at least one book for women);
- Literacy Day with rewards of certificates and incentives;
- Evaluation and review;
- Bridge material to offical language.

Year 5:

- Training of fifty more teachers for thirty more classes and replacing vacancies; goal: 2000 more literates;
- Training of four supervisors and one project manager assistant;
- Writers' Workshop in four villages in view of material production;
- Literacy Day with rewards of certificates and incentives;
- Possibilities of ongoing program;
- Final evaluation.

LIMITED COMMUNITY INVOLVEMENT IN THE BAKA LITERACY PROJECT IN SOUTHERN SUDAN

This report was produced by group participants:
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In 1981, a literacy project was started for the Baka with initial involvement from the community, which declined as the project progressed.

I. Background and Assumptions

1. Historical

The Baka are said to have moved to their present location from West Africa. They have linguistic ties with the Bagirimi in Tchad, the Kara and Yulu in Central African Republic and their closest kinship group, the Bongo, who are found in Bahrel Ghazal region in the southern Sudan. They are said to have arrived at their present centre, Maridi, in the first half of the 19th century. They stretch along Maridi River in a north-south direction right into Yei district and into Faradje in northern Zaire.

They lived side by side with the Mundu, Avokaya and Moru-kodo whose language has many Baka words but with a different language structure. They never fought each other. Their common enemy was the Azande who fought them and pushed them to their present location.

2. Geographical

Maridi falls within the Nilo-Congo watershed. There is a long rainy season of eight months and a dry period of four months. It is fertile savanah grassland. A variety of crops can grow and do well when planted except in northern Maridi; there, there is a serious lack of drinking water during the dry season. There is a big game park in the area.

3. Demographical

The Baka (40-50,000) are dotted all around Maridi mixed with the Mundu, Azande, Avokaya and Moru-Kodo and Moru. Their main villages of concentration are Tigi, Nagbaka, Mburoko, Nyadawa, Ngakambomu, Meke, Naam, Ras Olo Amaki and Angebi. The area is known as the land of fruits and has been named the maiden bride of the Sudan. Its strategic importance is its location as a road centre. It was the first place and town in 1928 to have a ginning factory in the southern Sudan.

4. Economic factors

Given the rich fertile soil and a climate which does not discriminate against any new crops introduced in the area, the Baka could improve their living conditions greatly if they took farming seriously and grew more cash crops rather than engaging solely in marginal subsistence farming. Maridi is an educational centre with good teacher training institutes and a good hospital; as a large town it includes a big army garrison, thereby providing a market for their goods. Improved roads and communication (transport) would enable them to feed the large hungry towns in the region.

5. The society and culture

Socially the Baka are a friendly and peace-loving people. That is why many different ethnic groups have moved into the area and have settled there. Culturally, the Baka language is dominant. They take Avokaya musical instruments and make them theirs. The Mundu have abandoned their dance and now practice the Baka dance. The Baka are eager to change and learn new ideas but they have strong superstitions. They readily accept and practice somethng that is of immediate short-term benefit. They are reluctant to embark on long-term projects because of future uncertainties.

6. External relationships/political factors

The Baka, who are ready to learn new things that have immediate short-term returns, were the first to join the Equatoria corps under the British. They fought in the Second World War and some went as far as India, Burma and Ethiopia. Many joined the police force.

Many ventured to Uganda to work as target employees on the sugarcane plantations. Hence because of their obedient and respectful character and eagerness to learn new things they made early contact with the outside world.

7. Linguistics

The Baka language is a complex central Sudanic tonal language. It has ten vowels and thirty-nine consonants. Many Baka are bilingual and multilingual.

8. Education, literacy and literature

In 1981 an early missionary school was established at Maridi. But the Baka were made to learn Zande, the language of their one-time enemies. The Rejaf Language Conference of 1928 had recommended that Bongo Baka be written and available for literacy. But, with the new missionaries and linguistic science in its early stages of development, no vowels beyond the five English vowels could be introduced to cover Baka phonemic and phonological structure. Therefore the language was not written.

As a result the Baka discouraged their children from going to school. The Zande children added insult to injury by telling their Baka colleagues that they are learning in Zande because they were and still are their slaves and Baka, for that matter, could not be written.

Many of the educated Baka who went through this psychological torture, like Canon Enoka Caima, who became the first Chairman of the Baka Language Committee, tried to write Baka using the Zande orthography. The result was difficult to read because it sounded like Zande, not Baka. Baka was one of the ten languages of southern Sudan selected at the Rejaf Language Conference for Literacy but the recommendation remained on paper as only a recommendation, for reasons stated above.

Educationally, in comparison with the other ethnic groups in the area, the Baka are ahead. They now have about ten university graduates and had it not been for the seventeen-year civil strife, they would have had more today. Women's education is at zero level.

However, since the inception of the Baka Literacy Project in 1981, primers for adults and children and postprimer materials have been produced and are in use.

9. Religion

The Baka are strongly religious. They believe and worship the spirits of the dead as intermediaries between them and God, their creator. Many of them are now Christians, both in the Anglican and Catholic churches. Baka liturgy and hymn books are being produced and this year the Baka will worship and praise God in their own language. At the moment the area Bishop is a Baka.

10. Assumptions

The Baka who have leadership potential are eager to learn and acquire new ideas and skills. Assuming all things remain equal, they can, with proper organization and motivation actively participate in community activities.

II. Why the Problem Exists

Given the background of the Baka, some of the reasons that can be advanced to account for the existence of lack of active involvement in community projects are:

1. Government language policy and the language question.

The central government based in Khartoum in the north, influenced and dominated by Arabism, favours the intensive use of the Arabic language, both as medium of instruction and lingua franca, at the expense of the African languages. Arabic is taken to be synonymous with development and civilization while local languages are signs of backwardness and primitiveness. Adult literacy is recommended to be conducted in Arabic and not in the local languages. The fact that no immediate benefit can be realized from being literate in Baka impedes active response.

2. Motives for literacy

The motives for introducing literacy have not been clearly explained to the Baka people. One single aim that has been

overemphasized has been the need to be able to read the Bible which is being translated into Baka. There was no linkage with development and self-improvement as a result of becoming literate in Baka. No mention of literacy in Baka as a bridgehead to new frontiers of knowledge was stressed. Literacy was introduced not as a means to an end but as an end in itself.

3. Local leadership

To date, the responsibility for the project has been pinned on the language committee alone. Local leadership in some twenty-three villages has not been promoted beyond one member of the central committee appointed in these villages to encourage shared responsibility.

4. Insufficient funds

Funds so far have been limited to contributions from Baka people, wherever they are. The means of collecting the contributions which are voluntary and in face of the current politically insecure situation in the country, has yielded insignificant amounts to realize the goals of the project.

5. Approach and procedures

The Baka Literacy Project has been the sole monopoly of the executive body of the Baka Language Committee. Everything has been directed from the top without surveying the level of motivation, language attitude and felt needs at the grass-roots level. No follow-up or visits to the local leadership at village levels have been organized or carried out.

III. Goals and Objectives

A. – that ten percent of the population (5,000 Baka) will be literate at the end of five years. Taking into account the drop-out rate of fifty percent, the project will aim to teach 10,000 students.

B. – that community development should be a primary consideration so that the project will be owned by the community.

Objectives:

1. Training
   a) To train eleven supervisors,
   b) To train 330 teachers,
   c) To teach 10,000 students, hoping that at least 5,000 will complete the course,
   d) To train the Literacy Coordinator plus Assistant in Community Development management,
   e) To train eleven local representatives to supervise community development projects locally.

2. Literature production
   a) Print 1,500 books in diglot to motivate literates.
   b) Reprint 4,500 of Primer I and Primer II for adults.
   c) Reprint 6,500 of Primer I and Primer II for children.
   d) Print 30,000 copies of a monthly news magazine.
   e) Print 4,500 Community Development books in Level I.
   f) Print 4,500 Community Development books in Level II.
   g) Print 100,000 postprimer books.

3. Community involvement
   a) Establish local committees of seven persons each. In total 7 x 23 = 161 people.
   b) Hold five writers' workshops to train 115 local authors.
   c) Hold five Writing Contests which will involve all the literates.
   d) Establish an Editorial board (from existing literates) consisting of five people.
   e) Establish twenty-three Cooperative groups covering the local which will involve the whole community (men and women).
   f) Establish a training centre to cater to the drop-outs from the project, possibly 5.000 people. The training will cover Home Economics, Carpentry, Masonry, Typing and other vocational skills.

IV. Recommended Plans of Action

Phase 1

1. A thorough survey must first be made throughout the area to find out:
   a) felt needs, dreams and goals.
   b) how they want to go about meeting these needs.

2. There is already a Central Committee but local centres should be determined in the villages. The Central Committee composed of twenty-one members will hold meetings at the Institute of Regional Languages and its submembers will meet in the local centres where they will head up local committees to ensure feedback from the villages to the Centre and vice-versa.

3. Financial resources will be acquired by:
   a) book sales,
   b) subcommittee members collecting levies from households in their villages,
   c) a community farm from which the produce will generate funds.

4. Attention will be turned to the small percentage of existing literates in an attempt to motivate them by preparing and printing Reader's Guides, to bring them from literateness in English or Arabic to reading the Baka language.

5. The existing Language personnel will be organized to run a Writers' Workshop for existing literates chosen by the subcommittees to write books in Baka concerning:
   a) traditional stories,
   b) Baka Proverbs,
   c) Baka proverbial names,
   d) Baka/English Handbook (having some basic English constructions plus Baka),
   (Items b, c and d will be in diglot English and Baka.)

6. Print the Baka books from the Workshop, do research, write and print more books covering the felt needs of the community e.g. regarding hygiene, good water, better farming, etc.

Phase 2

7. Evaluate Phase I and make changes where necessary in activities.

8. Revise and reprint the Primers for Adults and Children. (These primers were used in the initial project.)

9. Hold teacher-training courses:
   a) at the institute, and train teachers to teach postprimer materials from the initial project. Methods covering the teaching of adults and children will be covered,

b) at the local centre, catering to six villages and involving twelve teachers for adults and children.

10. Establish classes for the first and second stage of literacy in the areas where the trained teachers live.

11. Write up the Project and an appeal for help to a Community Development agency outside the area or country who will come and train:

a) the Literacy Coordinator and his Assistant in Community Development principles and management and
b) local representatives in the supervision of village Community Development projects.

12. Hold a writing contest to find out who are the best among the literates.

13. Hold a Writers' Workshop using the best local writers to prepare and print books for the Community Development projects Level II.

14. Carry out testing procedures to find out those who are eligible for Literacy certificates.

15. Hold meetings in the local areas and submit local representatives to the Central Committee to plan a Literacy Day and invite government officials.

16. Hold a Baka Literacy Day to present certificates at the Institute.

The third and final phases will continue such regular activities as: Teacher Training Courses, Writers' Workshops, Literacy Days, Testing, Printing Books, Public Relations, Cooperatives and Consolidation of the Project and evaluations.

V. General Observations

It should be noted that the Baka Literacy Project is being established against a background of a seventeen-year civil war between the northern and southern Sudanese, which erupted in 1955 and ended in 1972.

After a ten-year lull, another has started since 1983. We do not know how long this one will last but all indications are that it will be a long and protracted way. There is no immediate end in sight.

Given the repercussions the political climate will have on the project, the cultural and local background of the Baka people, every precaution will be made to try to carry out the project goals realistically within the limited resources and events dictated by the prevailing political atmosphere.

Care will be taken to get the Baka involved right from the start of the project, after a careful survey of felt needs, language attitude and motivation to acquire literacy have been done.

Our goals and objectives have taken care of these general principles. Adult Primers I and II linking literacy and development are in circulation and use. Thus the program does not aim high nor set up unrealistic goals.

Our hope is that sooner or later the volatile political temperature will cool and condense to bring us a rain of peace which will provide us with a conducive state to carry out our project.

In conclusion, we would like to draw your attention to some of the general principles to be observed in stimulating active community involvement in such a project. They are as follows:

1. Get people involved from the onset of the project.
2. Create a system of generating funds by the community so that total dependence is not on an outside funding agency.
3. Start with encouraging the contribution of local resources.
4. External assistance should be sought to strengthen an ongoing successful project, not for initiating it.
5. A thorough survey of the project area should be done before launching the programme.
6. The existing literates should be stimulated to participate in the programme by:
   a) providing transitional materials,
   b) encouraging them to produce literacy materials in

their own language, and
c) providing training for them to become trainers

7. Establish a literacy committee with clear guidelines for operations management.

8. Linguistic research should be done and an accepted orthography be made before literacy materials are printed.

9. Materials should be written before the literacy project begins, as a source of motivation.

FUNDING

This report was produced was produced by group participants:

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I. Statement and Definition of the Problem

The group under discussion is a very poor group, made up of subsistence farmers. The illiteracy rate is ninety-five percent. A number of small projects have been tried in the area, supported financially by outside funds. These projects have ended when the funding ended.

Programme planners have recently recognized the importance of linking literacy with development in order to help the people find solutions to some of their development problems.

II. Goals

Our goals are to organize a literacy programme which will be self-sufficient and ongoing, administered completely by members of the target group (adult). The programme would include the production and distribution of vernacular literature on a variety of subjects, including materials which will address the felt needs of the target group. A community development component designed to meet the felt needs of the target group will be an integral part of the project.

III. Background

The target group is made up of subsistence farmers living in the Sahel, in an area plagued by a harsh climate, a rainy season which lasts from May to September and a dry season which lasts from Octobert to April. The main crop is millet, although they also grow corn, beans and some cotton. The group numbers about 13,000 people. They keep a few cattle, sheep, goats, guinea fowl and chickens. Cultivating is done by hand with a hoe or with a donkey and hand plough by those who can afford it.

These people live in rectangular houses arranged in compounds, which are clustered together in villages. Their farms are outside the villages. There are twenty-two villages, six along a main road and accessible any time of the year; the others are inaccessible except on foot during most of the rainy season. All roads are in very poor condition. The principal village is located on the main road; it has a market every six days to which people from the other villages flock. The prefect of the department resides there. It is also the location of a huge dam built four years ago with outside funds and some village participation.

The literacy rate is five per cent, approximately the same as that of the entire country. There are government schools in ten villages where the language of instruction is French. The government is very favorable toward literacy in the national languages and has recently initiated intensive programmes of its own. There is a fairly strong traditional leadership system.

IV. Assumptions

The baseline survey has already been completed and we found that in the opinion of the people themselves, their problems seem to be in the area of health, food production and management of resources.

We have found that we will be able to use the materials already produced: primers and some postprimer booklets.

We are also assuming that the interest in literacy is still fairly strong, despite the recent halt in funding of the last two projects.

Classes will be conducted in the dry season.

We assume that we have a grant.

Our development agency will be comprised of three individuals: one trained in literacy, one trained in health and one in agriculture. This team is very important for the training of village change agents (teachers).

V. Best Guesses as to Why the Problem Exists

A reason for the poverty of this group is its situation geographically in the Sahel. The climate is very harsh; farmers must depend on good and timely rains for good yields. Farming methods are fairly traditional so that a farmer finds it difficult to produce enough to feed the people of his own compound until the following harvest.

There is a definite lack of understanding of the concept of funding. We are guessing that in the past, program planners did not involve the community enough in the projects. There was too much given to them and too little asked of them, so that when the funding stopped, the project stopped. The projects were not really theirs but belonged to the outsiders.

With a group of subsistence farmers, being literate is not a top priority. We feel that program planners did not consider the felt needs of these people when organizing the literacy program. As a result the program was not linked to community development and did not satisfy any of those needs. The people did not see that literacy could help them.

There are some literates who were trained under the previous literacy campaigns.

VI. Recommended Plans of Action

1. Baseline survey

A baseline survey will be conducted in the area first, using the SPAR National Level and the Local Level Questionnaires to gather information that will help us to assess what key factors might affect our programme. After studying and analyzing these thoroughly, we will move on to the next stage, that of planning a programme.

2. Awareness building

An awareness-building campaign will follow, during which we will visit various villages, gathering together the village elders and asking them what they think are some important needs in their specific villages. We would ask them if and how a literacy progrmme

might help in any of the areas mentioned. We would give information on how we might be able to help, but emphasize the fact that, although we have some resources, we want to add them to *their* resources, and have it be *their* project and one which will be ongoing. We will try to make clear why we think the other projects have failed and try to find out their opinion on this subject, too. We will ask them what resources *they* have to give to the project.

We will hold a special awareness day in the main village with representatives of other villages invited as well. We will use the day to sensitize the members of the community by showing a film that relates literacy and development. We will also have two respected members of the community who now have good jobs in the capital city, speak on the importance of literacy tied to development.

3. Establishment of committees

In the first year, we will approach the local authorities in the principal village seeking consent to begin a first-year project in the area and asking for suggestions for a Central Committee which would work very closely with us throughout. We would later suggest a Village Committee in each village where classes will be held. A subcommittee will be formed early, to take full charge of book production and distribution. This committee will be called the Literature Production Committee.

4. Book production

Book production will begin during the first year and continue throughout the programme. From the second year onward, writers' workshops will be held to produce more authors and therefore more books. A newssheet will be produced as well.

5. Recruitment and training of personnel

a) Recruitment of personnel would be done by the Village Committee. This will be done after the Development Agency has built up the awareness within the community, outlining their roles for the functioning of the project.

b) The Development Agency will train the personnel during their scheduled training sessions.

c) The Development Agency will aim at training trainers so that when they eventually pull out the training aspect would not be lost.

d) During the second and third years, as literacy classes and cooperatives or group activities are begun there will be need to train a full-time supervisor who would oversee the progress of the entire programme.

e) The supervisor will be selected from the trained teachers. He will be one who has demonstrated exceptional ability and commitment.

6. Literacy and development classes

In the second year, classes will be started in four villages; each year more villages will be added as they express a need and desire for classes. Each class will include sessions in which an area of development is discussed, an area that was expressed as a need on first contacts with the village.

The following are examples of possible topics:
- health and hygiene,
- improved methods of crop production,
- efficient management of resources,
- how to begin and manage a cooperative,
- dry-season gardening,
- a fishing project,
- sewing classes for women.

Books will be produced on these same subjects to be read as people become literate.

7. Villlage development projects

Each village where a class is held will be encouraged to begin some kind of self-help project, one that arises from the development classes, such as a collective farm. The literacy-class teacher will be the change agent. It is hoped that an example will be set by the literacy class itself, who will be encouraged to have a collective farm, the proceeds of which will go partly to the Central Committee to be used for book production and partly toward the establishment of the village self-help project.

8. Literacy Centre

In the second year, a Literacy Centre will be constructed in the main village; it will contain an office plus a classroom, which will be used for teacher and author training as well as regular literacy classes.

VII. How the Plan Links Literacy with Development

It is clear that literacy is linked with development in this program, mainly through the community co-op projects which arise out of the literacy classes.

VIII. How Financial and Material Resources Will Be Acquired and Developed

1. Books

Books will be sold at a subsidized rate. At first the funding agent will pay for the production of the books. After three years, a Revolving Book Fund, established in the second year, will take over the costs of book production. This fund will be fed by book and newspaper sales, by twenty-five percent of the proceeds of the literacy class projects in each village and ten percent of the proceeds from the village projects. Each year a Literacy Promotions Day will be held in the area. An appeal to the Central Committee for funds will be added, of which funds twenty-five percent will go to the Revolving Book Fund.

2. Personnel

Supervisor: The only salary paid will be that of a supervisor. The funding agency will pay this for three years, after which the Central Committee will take over. The agency will also buy the supervisor a mobylette and pay maintenance and travel expenses. These expenses will also be handed over to the Central Committee after three years.

Teachers: Teachers will be voluntary, although local Literacy Committees will be urged to encourage their voluntary efforts. For example, they might ask the participants in the classes to help the teacher on his farm, or some crops from the collective farm might be

given to him. On special Literacy Days, the teachers will be honoured in some way, for example, with the gift of a tee shirt.

3. Training, teacher and author

The funding agency will pay for any materials used in the training of personnel. For training sessions that take place in the main village, the community will be responsible for feeding and lodging the participants. A 1,000 CFA fee will be asked of each participant to help defray the costs.

A closing ceremony and reception will be paid for by the funding agency, to be taken over by the Literacy Committee after three years. After the six years, we feel that large training workshops will no longer be necessary, as enough teachers and writers will have been trained.

4. Classes

Each village is responsible for finding a suitable place for holding a class. Participants will pay for their books, notebooks and pencils, plus kerosene and lamps if classes are held at night. The funding agency will provide a blackboard if the village does not have one of these from an earlier project.

5. Village development projects

The funding agency is prepared to help a village get started with its project, for example, by purchasing equipment or a hand plough, but it expects to be paid back fifty percent by the end of three years.

6. Literacy Centre

The funding agency will depend on a great deal of community participation for the construction of the Literacy Centre. It will purchase the building materials, but the labour, e.g. the building of the mud bricks and the actual construction and painting of the building, will be the responsibility of the community.

The funding agency will supply a typewriter, a duplicator, and a metal cupboard for the storage of books. They will also provide furniture for the two-room centre.

Concluding statement:

We think that the main expenses that will continue after our departure will be in the area of book production and distribution and a salary for one supervisor plus his transportation. We believe that our plans will ensure a program that will be able to continue independently and that the welfare of the people will be improved in the areas where they have expressed needs.

IX. Supervision and Testing of Activities

The Central Committee will be responsible for the management of the entire programme. Regular visits will be made by team members plus some committee members, to check on progress. General meetings will be held from time to time in participating villages to assess the project from the point of view of those taking part.

X. Principles, Procedures and Standards

Serious efforts will be made to discourage dependence on outside resources, continually keeping in mind the failures of the two previous projects.

Our development agency will create an image of a small scale, limited fund project in order to dampen excessive expectations on the part of the people.

We see literacy as a means to help the people develop their community rather than an end in itself.

We plan to give material help instead of cash monies for programmes. Also, any material which is within reach of the target community will be expected from them.

We will act in a consultant role to the central village committee rather than in an administrative role. The administration of the project will be left to this Central Committee. We will respect and comply with the decisions of this committee.

Our approach to development strategies will be flexible, allowing village authorities to meet their own felt needs.

Teacher training will be comprehensive in scope. Teachers will be given tools to act as the change agent in their community. The link between literacy and development will be their primary goal. The community will be encouraged to help supply the practical needs of their teachers. Our agency will be available as consultants for the teachers, but the village committee will have administrative authority over them.

XI. Statements of Cautions or Caveats

1. The change agent should first allow change initiatives to come from the village before providing any funding. These initiatives should be well defined.

2. Avoid telling the people how much money is available for the project. Insist that resources are scarce.

3. The development agency should avoid paying salaries and providing incentives except for the supervisory position.

4. The development agency should not give the impression through its own material wealth that the project has a lot of money.

5. All financial matters should be referred to the village central committee.

6. Keep away from high technical equipment (i.e. tractors, motorized pumps, etc.). Appropriate technology is preferred.

ASIAN CULTURAL CENTRE FOR UNESCO – MATERIAL

The ACCU has a packet of some very interesting literacy materials suitable for new literates. Included in the packet are the following, all in English:

1. Report of the Fifth Regional Workshop on the Preparation of Literacy Follow-up Materials in Asia and the Pacific.

2. Materials planned and produced under the Asian/Pacific Joint Production Programme of Materials for Neo-Literates in Rural Areas (AJP):

a) Poster approximately 32″ x 23″: 'Let's Make the Home Clean'.

b) 'Pit Latrine for a Clean Village': 12 posters 15″ x 10.5″, depicting a child ill with stomachache and high fever, the visit to the health post, the making of a latrine, community help in making it, the healthy family.

c) 'Nutrition Card Game', featuring four Base Sheets: Body-building Foods, Energy Foods, and two of Regulating Foods, with several smaller matching cards.

d) Endless strip cartoon: 'Let's Repair our Village Road Together'.

e) Cassette drama/Radio programme: 'Let's Form a Farmers' Cooperative in a Village', with printed script. The accompanying cassette contains the drama on one side complete with sound effects such as the howling of the wind, etc. On the reverse side the sound effects alone are recorded, making this side useful for a translation of the drama.

The materials could be useful in initiating health talks, in encouraging indigenous artists to illustrate health books, etc.

If interested, correspond with the:

Asian Cultural Centre for UNESCO
6 Fukuromachi. Shinjuku-ku
Tokyo. 162 Japan.

THE PROBLEM OF ATTRITION IN LITERACY PROGRAMMES

This report was produced by group participants:
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I. Statement and Definition of the Problem

In both mother-tongue literacy campaigns and government-initiated campaigns for literacy in the official language, there is a common problem, that many nonliterates come initially to classes and then gradually drop out.

II. Background and Assumptions

This paper focuses on adult literacy programmes. Attrition in any kind of programme based on voluntary participation is to be expected, so our goal is not to attempt to eradicate attrition completely, but rather to bring it within an accepted percentage. Higher attrition tends to occur in the earlier stages of a literacy programme until a literate environment is created in the target society and literacy in one or more languages is accepted as normal for individuals in that society.

Furthermore, we expect that in some societies it may be an unrealistic goal to aim for every individual to become literate within this present generation. Rather, it may be more realistic to aim toward one or more literate persons per household at present, with the percentage gradually growing over a period of years.

Some of the causes of attrition in functioning programmes can also be the same as the causes of lack of motivation in a programme in the first place, so we hope that this paper may be of help to those in the planning stages of a programme as well as to those in the midst of a programme.

III. Causes of Attrition

1. There is a general lack of motivation because students cannot see how reading meets their felt needs.

2. People have little free time for classes, due to the need to work full-time to get the basic necessities of life: food, clothing, shelter, tax money.

3. Adult learners fear failure or the shame of not performing well.

4. Discouragement over the difficulty of the learning task.
   a) It takes longer to learn than was expected.
   b) The place where classes are held is far away or inconvenient.
   c) The writing system is difficult to learn.

5. The class situation is not well adapted to the sociocultural situation of the people. For example:
   a) A formal classroom setting is unnatural to adults who are accustomed to discussions and cooperative efforts. The setting is too formal or the teacher is too authoritarian. The teaching method is too analytical.
   b) The teacher is too young, or the wrong sex for the group.
   c) The student grouping is unnatural--old and young mixed, men and women mixed, beginners together with semiliterates, etc.

6. There is a lack of funds, materials, qualified personnel, and government or local or church backing for the programme which they have started, with the result that voluntary teachers become half-hearted in their work and students are discouraged and drop out.

7. There are no tangible rewards for completing the courses, and little postliteracy reading material is available to keep motivation and fluency up.

8. Adults in the community are hesitant to commit themselves to something new to the society (in a basically preliterate society).

9. Interest in learning the official language is higher than for mother tongue because of economic and prestige factors, so people are not

willing to take the time to go through the mother tongue first, even though it may be better pedagogically to do so.

IV. Some Possible Solutions

Attrition in a given literacy programme may be caused by not just one but a combination of the above-mentioned causes. In attempting to find solutions to these problems, we have found it helpful to think through each problem as though it were the major problem of the programme. In reality, of course, one must look at the total programme and realize that changing one aspect of the programme in order to overcome a particular problem in that area may have an effect on another part of the programme also or even on the programme as a whole.

Below we suggest some possible solutions to each of the nine major causes of attrition outlined above.

1. **There is a general lack of motivation because students cannot see how reading meets their felt needs.** Literacy needs to be made functional. The literacy programme should not be an isolated programme by itself but rather be part of an integrated development programme which is based on the felt needs of the community. This, of course, requires an in-depth acquaintance with the community in order to know what the felt needs are.

2. **People have little free time for classes, due to the need to work full-time to get the basic necessities of life.** The planners of the programme may need to allow for flexibility in the schedule of classes. Are there periods during the year when the people have less work? Could people fit in time for a class in the early morning or the late evening? What about classes on feast days or Sundays when those in town are not working? A series of short courses may be more feasible than expecting people to attend classes over a long period of time.

Another solution may be to concentrate on training only one member per family or clan in formal classes, and then commission these trained readers to informally teach the others within their family circle during the odd free time which may be available.

If literacy is part of an integrated development programme, it may be that one of the first goals of the development programme

should be to relieve one of the situations which prevents the people from having time to attend classes. For example, if people have to spend a lot of time fetching water from a distant stream, perhaps a well could be dug near the village.

3. **Adult learners fear failure or the shame of not performing well.** The teaching method should avoid competitive activities and should focus more on group activities which do not single out the individual learner and which give a sense of accomplishment as part of the group. The teacher should always be encouraging rather than critical in his teaching approach. A tutor, such as a more advanced learner, may be assigned to give individual help outside of class to a student who is behind. If enough teachers are available, separate classes should be set up according to level of reading ability rather than trying to accommodate a wide range of ability in a single class.

In a situation where the chief or another respected leader of the community wants to learn to read but it would be considered inappropriate for him to join a class with others, he could be invited as an observer to the class and seated in a respected place where he can see all that is happening but not be expected to respond along with the students.

4. **Discouragement over the difficulty of the learning task.**

a) **It takes longer to learn than was expected.** If literacy is functional and the learners are motivated by some tangible result from their efforts, this should not be a serious problem. However, those who are trying to motivate people to join literacy classes should be realistic in telling people about the length of time it will take to learn to read and the amount of work involved. Learning to read can be compared to cultivation--both are processes which require time in order to gain the desired result. A series of short courses rather than one extended course may help solve this problem also.

b) **The place where classes are held is far away or inconvenient to reach.** Ideally, classes should be held in a convenient place near to where the students live. If, for one reason or another, that is not possible, look for some place where people may travel for another reason, and situate the class there. For example, if people travel to a market town on a certain day of the week, hold classes in that town on that day. In such cases, one cannot expect everyone to travel to

one central place, so after a person from one of the outlying areas has become literate, he should be trained to set up a class in his home area.

c) **The writing system is difficult to learn.** In the vast majority of cases, established writing systems cannot be changed, regardless of how difficult they are to learn. But some of the difficulties can be lessened by a teaching method which is comfortable to the learners, relating the unknown to something already known, and an integrated functional literacy programme which motivates people to continue because of its relevance.

5. **The class situation is not well adapted to the sociocultural situation of the people.**

a) **A formal classroom setting is unnatural to adults who are accustomed to discussions and cooperative efforts.** The setting is too formal or the teacher is too authoritarian. The teaching method is too analytical. Those who prepare the reading materials should know the background and cultural learning styles of the community. Although reading involves abstract thinking and the acquisition of some analytical skills, it will be easier for beginners to start from a holistic approach with real-life situations and plenty of pictures to make the learning more concrete.

Teachers of adults should be trained in informal educational methods and not allowed to rely on their teaching method for children in a formal classroom situation. They should know how to incorporate discussion and group effort into the learning situation. The classroom setting can be abandoned for a more informal setting, and the seating arrangement should be one which makes the people of that culture feel at ease. Women may be allowed to bring their small children with them.

The teacher-student relationship is very important, so ideally classes should not be too big and the teacher should be someone of the community or well acquainted with it. A one-to-one teaching situation or one person teaching others of his own family circle are also solutions to the problem of an unnatural learning situation. In these cases, the learners would have to be examined by someone such as the literacy supervisor before a certificate is awarded.

b) **The teacher is too young, or the wrong sex for the group.** This can be a problem particularly at the beginning of a programme before there are many people qualified to serve as teachers. It may be necessary to limit classes until the appropriate kinds of teachers have been trained. The programme planners should know the target community and be aware of who can teach whom within their cultural system. Then they should aim to train appropriate teachers for both men and women of different age groups.

c) **The student grouping is unnatural--old and young mixed, men and women mixed, beginners together with semiliterates, etc.** After consulting with the community to know their feeling in this area, classes should be set according to age, sex, learning level, or any other appropriate factor. Again, classes may have to be limited until a sufficient number of teachers are trained. Although this may appear to be slowing down the literacy programme, in the long run it may be preferable to slow it down at the beginning rather than to let people become unhappy with the learning situation and drop out of the programme altogether.

6. **There is a lack of funds, materials, qualified personnel, and government or local or church backing for the programme which they have started, with the result that voluntary teachers become half-hearted in their work, and students are discouraged and drop out.** The programme planners should beware of generating too much enthusiasm for the programme before they are prepared to begin it, and should avoid the temptation to begin before they have sufficient materials in hand and personnel trained to do the work. They should initiate the programme only in areas where the local people understand what they are getting involved in and agree to contribute money or personnel as needed. For example, teachers should be chosen by their own people rather than by the planners from the outside.

If the literacy is functional in leading to some skill such as making chairs or weaving cloth, some funds can be generated by selling some of the products which are made. Looking to outside agencies for funds should be a last resort. Even in the matter of personnel, it would be better to send some local people for the necessary training rather than to rely totally on people to come from outside to fill all the personnel needs.

7. There are no tangible rewards for completing the courses, and little postliteracy reading material is available to keep motivation and fluency up. Books could be given as rewards, along with the certificates, at the end of a course. The programme planners must be sure that postprimer reading materials, graded at a level which can be handled at the end of the course, are available before the first course is completed, so that there is no chance of the new literates losing the reading skills they have learned.

Writers' courses should be held from time to time to encourage new literates to get involved in the literature production process themselves. This, of course, requires some simple local means of publishing written material such as newspapers and pamphlets. If there are not adequate funds for publishing large amounts of printed literature, reading rooms or village libraries can be set up where people can borrow books to read.

It is good to give certificates at the end of a course, but those who give them out must be sure that the recipients are not misled as to their value, especially at first when people may think that the certificate will guarantee them a job. If the literacy course leads to a functional skill or to entering the formal education system of the country, this will not be such a problem.

8. Adults in the community are hesitant to commit themselves to something new (in a basically preliterate society). Those who initiate the programme should live among the community and become involved in the community life in order to gain trust and the right to present a new idea, and also to demonstrate the value of literacy. They should try to find out who are those who bring change into that society and include them as the first participants in the programme. The leadership of the community must be convinced of the value of the programme, and then they will convince the remainder of the community.

If literacy is related to something which is already known, such as agriculture, in an integrated programme, it may not be so threatening. The use of cultural teaching styles will further ease the situation. In some areas, cassettes or radio seem to be effective in motivating interest in the new skill of reading and writing.

9. Interest in learning the official language is higher than for the mother tongue because of economic and prestige factors, so people are not willing to take the time to go through the mother tongue first, even though it may be better pedagogically to do so. If the people already speak the official language to some degree, it may be feasible to make literacy in the official language the first component in the programme, followed by transfer to the mother tongue. This should be accompanied by activities which build up the prestige of the mother tongue, such as a good selection of reading materials in it, including calendars, folktales, a history of the ethnic group, songs, and descriptions of cultural activities, expecially any which may be dying out. Teaching of the mother tongue as well as the official language in the primary schools has been found to significantly raise the prestige of the mother tongue also.

If the mother tongue is the first component in the programme, its value for literacy should be emphasized, and the students should understand how learning to read in it first will help them transfer to the official language. If the official language is not generally known in the area, an oral introduction to that language can be given while the students are still learning to read and write in their mother tongue. Phrase books or bilingual dictionaries could be prepared to encourage the students in learning the official language.

V. A Specific Example of Attrition

Let us look at a specific situation where attrition is a problem. The X language group number about 25,000. Their home is in an isolated mountainous area of central Africa. Because of their geographical isolation, thirty-five to forty percent of the population has migrated to towns and cities looking for work and further educational opportunities. The people are interested in development of their area, especially in having a road through the area. There are primary schools in the area which teach in the official language, which is not widely known in the area, and there is much motivation to learn the official language in order to be able to function in the towns outside the area.

With the backing of the traditional authorities, a mother-tongue adult literacy programme was begun in the area, but the drop-outs among those who were initially enrolled in the classes were nearly seventy-five percent. The educated elite in the towns, however, are

interested in mother-tongue literacy as well as general development of their home area. Recently they have come together to form an Elites Development Association.

In researching the specific causes of the high attrition rate in the X mother-tongue literacy programme, we find that the general lack of motivation is largely due to the fact that the rural people do not see how reading the mother tongue meets their felt needs, which are: to have better access to the towns and markets, have access to better medical care, grow more crops, and learn the official language. In addition, they have very little time for classes because of spending full-time in subsistence farming, and in traveling by foot to the markets, the distant clinics, or even to the neighbouring compound, since they live in scattered compounds rather than in villages. If they could manage time for classes, they would rather be learning the official language than spending time learning to read and write in their mother tongue.

VI. A Specific Plan of Action

Goal: To reduce the attrition rate in the mother-tongue adult literacy programme in the rural area from seventy-five percent to thirty percent.

Rationale: The rural adults need to become literate in their mother tongue first because mother tongue literacy makes literacy in the official language easier. It also lays the groundwork for the other forms of development which they want and prepares them to handle that development as it comes.

This goal is in line with the government policy of rural development and adult education within the country. It is also in agreement with the desire of the local authority structure and of the educated elite, both of whom see value in mother-tongue literacy. The local people are in favour of anything which can meet their felt needs for development, but have not seen how mother-tongue literacy can do this.

Strategies and supporting activities:

1. Link literacy with development.
   a) The Elites Development Association already has some development goals in mind, such as more Primary Health Care Centres,

and terracing as a means of better land use. The mother-tongue literacy classes can be connected with the health care and the terracing instruction.

b. Both men and women have 'mutual help societies'. These could be the basis for cooperatives which may be tied in with the existing network within the country. Literacy classes could teach the record-keeping skills needed for these cooperatives.

2. Find ways to ease the work load and provide more time for classes.

a) The government and the local population should be encouraged to work together to complete the road through the area, which would cut down significantly on the time spent traveling by foot for various necessities, and make coming together for classes easier.

b) The cooperatives could look into ways of obtaining some time-saving devices such as corn mills, coffee-hulling machines, etc.

3. Schedule classes during existing free times.

a) Schedule classes on the 'country Sundays' (every eighth day, when people do not go to their fields) rather than expecting the people to make time for classes during the other days of the week.

b) Schedule classes in conjunction with the 'mutual help societies' meetings, so that people do not have to make two separate trips for meetings.

4. Integrate the offcial language into the programme.

a) Teach the official language orally along with the mother-tongue literacy classes.

b) Make official-language literacy the second step in a two-phased literacy programme.

c) Make available a diglot word list and books with phrases useful for the towns.

5. Raise the prestige of the mother tongue.

a) Prepare books containing folktales, a cultural history, description of cultural activities, songs, etc.

b) Prepare calendars and other useful information in the mother tongue.

c) Encourage the teaching of the mother tongue in the primary schools as well, so that people see it on a par with the official language.

Resources: The greatest resource is the Elites Development Association. They already have ideas for projects and are willing to contribute financially to help carry them out. They also have significant contacts within the government and with outside agencies. The

'mutual help societies' are also a good resource for both personnel and funds, as they already have the notion of contributing for things of mutual interest.

Another resource is the government training programmes for Primary Health Care assistants and agricultural extension officers. In their courses they are trained to prepare charts to use for classes in their subjects. Once these charts have been translated into the mother tongue, they can be used for the health care and agriculture classes. SIL personnel are available for limited time periods who can train literacy workers and oversee the preparation of literacy materials. Some suitable materials are already available for teaching the official language, and primary school teachers in the area could be called upon to teach adult classes also.

Personnel: Personnel needed would be: Primary Health Care assistants, agricultural extension officers, and literacy personnel including at least two to revise and expand the reading materials, and a growing number to teach the materials. The first teachers should be respected people of the community who are already educated in the government school system. Men could teach both the men's and women's classes, but a woman could teach only the women's class. Educated people in the towns could help in preparing some of the materials, but would not be likely to have enough time free from their jobs to teach in the rural area. The teachers would have to be from the rural area itself. There are already a small number of trained Primary Health Care assistants and one agricultural extension officer for the whole area.

Order of activities:

a) **Preparation phase:** Materials for teaching the reading and writing of the mother tongue are already in hand from the previous classes, but need revision. In addition, a much wider selection of graded postprimer materials is needed, as well as materials to raise interest in reading the mother tongue. The charts for the Primary Health Care assistants and the agricultural extension officers need to be translated. A bilingual phrase book should be prepared, and a bilingual dictionary begun.

Those chosen by the community to work on material preparation need some basic training, much of which can be on-the-job while

preparing the actual material. A writers' course could be held in the nearest big town for educated speakers of the language who have some interest in helping to produce reading materials in their language.

b) **Testing phase:** The integrated programme, including health instruction, instruction in terracing, mother-tongue literacy, and oral introduction to the official language will be tested in the paramount chief's home area, with one women's literacy class and one men's literacy class. The latter will also include a section on calculation and record-keeping. The classes will be held in the dry season on 'country Sundays'. At the end of this first set of classes, the programme will be reviewed, and the materials revised as needed. During the following dry season the mother-tongue literacy will continue, along with the first introduction to reading and writing of the official language. Again, the advanced materials will be reviewed and revised as needed.

c) **Expansion phase:** If the first year is successful the programme will be extended to three other areas. This will require the printing of a larger number of the revised materials, the training of six more teachers, and the appointment of a literacy supervisor, who should train as a teacher-trainer. A newssheet will be begun for the new literates to contribute to, as a means of using their writing skills. After the programme is underway in these three new places, the trained people and the community should be able to carry it on without outside help.

Evaluation: During the test classes the teachers will keep records of problem areas in the materials, as well as records of attendance in order to monitor the drop-out rate. Those who worked on the material preparation will also observe the classes as much as possible to look for areas needing revision.

Members of the Elites Development Association will be encouraged to come to observe the progrmme, interview the participants, and give suggestions. Participant feedback will be elicited throughout and at the end of the test sessions. The opinion of the chief will be sought throughout the test sessions also. When the literacy supervisor is trained and begins to function in his role, he will play an important part in ongoing monitoring and evaluation of the programme.

COMMUNITY INVOLVEMENT IN A LITERACY PROJECT

This report was produced by group participants:

Les Brinkerhoff	Kacou Emile
Elisabeth Gfeller	André Mbakong
Tom Marmor	Betsy Edwards (reporter)

Our report has two main thrusts: on the one hand the treatment of general principles, and on the other, the study of a case where the said principles find their applications.

I. Presentation of general principles

The participation of the people in literacy programs may be influenced by the following factors:

1. Setting
   a) Influence of political authorities.
   b) Complexity of sociopolitical structures (power, decisions).

2. Attitude towards the use of languages
   a) Attitude towards the languages of literacy,
   b) Attitude towards the languages of education,
   c) The functionality of written language,
   d) Usefulness of the mother tongue in life,
   e) Functional bilingualism.

3. To whom does the program belong?
   a) Program seen as belonging to a church,
   b) Program seen as belonging to the society,
   c) Program seen as belonging to someone from the outside.

4. Management
   a) Selection of people to train,
   b) Language committee (creation, management, members).

5. Historical
   a) Continuity (previous programs),
   b) Initiation (way to begin).

II. The application of the general principles to a particular case -- the Abidji project

A. Statement and definition of the problem:

Community participation is limited.

a) Catholic people and non-Christians do not want to get involved in literacy because they say it is a means of converting them.

b) Those who have diplomas from French schools make fun of literacy in the Abidji language.

c) The Abidji leaders have not yet taken the literacy program into their hands.

d) The teachers want salaries before continuing to teach.

B. Background and postulates (or hypotheses)

1. The population of 30,000 people, spread over sixteen villages, is situated seventy-five kilometers from Abidjan. Five thousand are Christians, zero percent are Muslims, sixty percent speak French and fifty percent read and write French.

2. In 1963 the Assemblies of God church began a literacy program. In 1975, the SIL-Assemblies of God team arrived, comprised of two women; they live at the Assemblies of God Mission, one kilometer from the village of Kataji which has 4,000 inhabitants. Therefore the program is seen as a church program.

3. Thirty instructors originating from six villages have been trained: twenty from the Assemblies of God and ten Methodists. They were trained at the Mission. At present there are three instructors who teach classes of fifteen people.

4. Fifty people can read the Abidji language.

5. Activities until now:

a) Three courses for instructors, given in the villages of Kataji, Gomon and Becedi.

b) In Gomon, a village of 7,000, there was one course for editors, who were given awards. The mayor financed the purchase of the prizes and seven leaders judged the competition. They (the participants) were invited to eat first, because they were taking part in a festival of the Assemblies of God church which takes place every ten years. The participants (young) came from three churches: Catholic, Methodist, Assemblies of God.

c) In a demonstration given by the young people at the end of August 1987, the literacy leader, Kacou Emile, taught a sample lesson before 2,000 people.

6. In August 1985, the literacy leader taught a reading course to twenty-four leaders of his village. He taught them for a month and a half, using the orthography guide. These leaders want to be taught again this year in August or September, to increase their knowledge of the Abidji language.

7. Publications:
- two primers (one in two dialects: Enyembe in the west and Ogbru in the east),
- orthography guide,
- preprimer,
- health manual,
- a book of folktales.
- a book of essays

In process:
- a functional literacy booklet, SATMACI, on agriculture (coffee)
- a writing book
- an instructor's guide

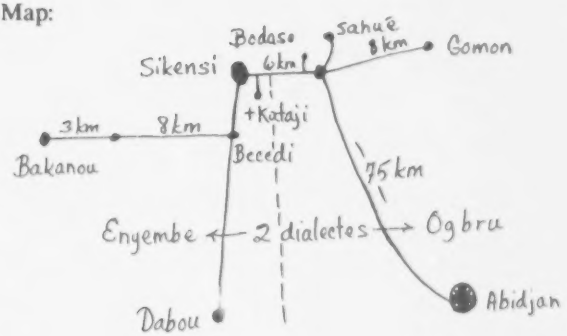
8. They have CADA (Canadian International Development Agency) funds until the end of 1988.

9. There is no language committee.

10. The literacy leader divides his time between literacy and translation.

11. Seasons: November to March, literacy is not possible, April to September, and especially August, possible

12. Map:



13. Sociopolitical structures among the Abidji:

a) Association of leaders: mayor (Abidji), secretary-general of the political party, deputy (Abidji but not involved), natives of the Abidji area, and the civil servants in the area. (The mayor is the former Minister of Primary Education and a very respected person among the Abidji. He comes from the village of Becedi, where he has a youth hostel which can be rented for courses.)

b) The political party: Secretary-general, offices in the villages (political), and the committee and chiefs (administrative) of PDCI, the National Political Party of Côte d'Ivoire.

c) Women's association: the director was director of ILA (Institut de Linguistique Appliquée). The office is in Sikensi. Goal: The women work as a cooperative to improve their condition of life and to participate in the development of the country. The structure of this association is the following:

A minister who is a woman
↓
president of all the Abidji women

presidents of each village: office in each village

d) Youth Association: a group created by the mayor and having members from almost all the villages.

e) Extrascholastic Association (-the same young people as in the Youth Association). They have left school and they are there in the village where they want to work. They have projects like raising fish and they are divided into three zones with a group of fifteen young people in each zone. Mr. Nicholas (overseer from the Gomon region) helped the team to give an instructors' course at Gomon. The literacy leader would like to give a course for instructors at Bakanu, but the young people there are occupied with agriculture.

C. Hypotheses explaining the WHY of the problem:

1. The SIL-Assemblies of God team live at the Mission, not outside.

2. The (Abidji) leaders think that the SIL-AG team can furnish the necessary money and can continue to print the literature at the Mission, because the team has not communicated these problems to the leaders, nor asked their aid.

3. The instructors know that there is a fund from CADA and they want to take advantage of it.

4. The chiefs have often not transmitted the information to the people, after the literacy leader has explained to the chiefs what he wanted to do in literacy.

D. Strategies

1. Deepen the involvement of the leaders through the Association of leaders.

a) Give an editors' course for the leaders in August 1988, publish the results of the course in the form of a newspaper which contains advice, experiences, jokes, news of the country, etc. Print a book also at the end of the course. Present the calendar project to the leaders so that they will support it.

b) Establish a language committee and give it the name 'Cultural Association of the Abidji people'.

1) Tell the members what their responsibilities are:

a) Find the personnel to edit, produce and

distribute literature.
b) Find teachers.
c) Help with the management and the succeeding steps (money).

2) There can be 'honorary membership' for important people who cannot assume concrete responsibilities. This committee of leaders can give its approval to projects, while a subcommittee throws itself into the work.

3) Members:
a) instructors who have worked,
b) elders of the village who know the language well,
c) people who have prestige in the society,
d) people who are motivated to work and are well acquainted with the problems of literacy

2. Deepen the involvement of the people of the village through the political party, for example:

a) Discuss the functional literacy booklet, SATMACI, on growing coffee, with SATMACI agents.

b) Involve the elderly people by discussing the manuscripts with them: the book on coffee, the calendar, proverbs, the arithmetic book.

c) Have a contest for the Festival for Young People and Leaders at the end of August. Several leaders may read the texts which they have written during the editors' course.

d) Ask people what they want to publish next.

3. Deepen the involvement of the women. Contact the leadership of the Women's Promotion to look for possibilities for collaboration.

4. Enlarge the literacy program so that it might also be initiated in an environment other than a Christian one.
a) Ask the town hall for a literacy office.
b) Have classes in lay schools.

E. Viable plans of action

1. Publish literature:
a) SATMACI book (coffee),
b) newspaper,

c) book of 'Leaders' Collection', made during the editors' course,
d) calendar (check with leaders, chiefs, etc.)

2. Give an editors' course for the leaders and have a contest during the Youth Festival in the month of August.

3. Next year give a class for women. The materials must be prepared in advance.

4. Sensitize people by means of meetings in the villages, with the people in charge, and everybody.

a) Do skits to show that one cannot learn to read French easily, without using the mother tongue as a bridge.

b) Show to those in charge that we want to teach people to read so that they can:
1) better understand their culture,
2) be more efficient in agriculture,
3) have a level of French which will enable them to deal with problems.

5. Continue research on the themes of interest and on the methods and means of teaching (cassettes). See where the written mother tongue can be useful in the activities that they already engage in.

F. Plan for financing

1. Internal

a) Exploit the possibilities of soliciting means of financing among the people (leaders, elite), for example, by advertising in the calendar, posters, newspapers, etc.

b) Solicit the participation of merchants, chain stores and businesses, industries, etc.

c) Put the revenue from the sales into an account, for printing more literature next year.

2. External

a) Ask CADA for a three-year extension.

b) Aid from the Ivoirian government: Create a farm because the government has a market for chickens.

Notes On Literacy

No. 60, 1989

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FOREWORD

This issue of Notes on Literacy (NOL) completes the trilogy of publications on the SIL Literacy Consultant Training Seminar held in Yaoundé, Cameroon, in January, 1988. The General Report (Marmor, 1989)[1] summarized the plenary session activities, including selected literacy program presentations, consultant training lectures, and the opening and closing speeches. NOL No. 59 published the reports of six of the seven work groups in which participants sought solutions to five common challenges: attrition, community involvement, evaluation, external funding, and literature development and distribution. This NOL issue publishes the seventh work-group report plus a number of papers brought to the seminar by participants.

Participant papers remained in the background during the training, rarely being formally presented due to the constraints of the seminar design. However, this background contributed significantly as resources for identifying a) recurrent issues for discussion in special interest sessions held during Week Two, and b) areas of expertise and interest of fellow participants which could be followed up informally in personal interactions during leisure hours.

Taken as a whole, the papers assume three dimensions which must all interrelate effectively for literacy programs to be functional: a) the functionality of literacy, b) the acquisition of literacy skills, and c) program planning, administration and management.

Popular trends in literacy stress functionality; in support of this trend, the seminar theme was Literacy and Development. Literacy remains inseparably linked with society and change—changes intended for national, community, and individual development. Writers of the papers in this issue moved beyond statements of functional literacy to seeking solutions to problems which hinder its acquisition and use. Failures to learn or to apply literacy to life were linked with the irrelevance of literacy to the social and cultural environment of the learners (cf. BEN BARKA) and/or to instructional methods which ignore cultural learning styles (cf. PACE and KUTSCH LOJENGA # 1).

While literacy skills mean nothing unless they touch the life of the reader, it is equally true that lives cannot be touched by the written word unless written materials are available in a language known to the reader. The HAMPTON article describes Dr. Andrew Ring's approach for involving communities in the development of their own materials, even if their language has never before been written.

Equally, literacy cannot be functional unless preliterates acquire the necessary skills. This usually depends on a graded series of lessons introducing these skills in the natural context of language and culture. The Gudschinsky method referred to by HAMPTON, PACE and KUTSCH LOJENGA is one such method which has been successfully used around the world. (cf. Van Dyken, 1984)[2]. The method takes into account the unique features of both the language and the culture of the learners. Its designer, Dr. Sarah Gudschinsky, frequently adapted the design to match new linguistic findings. With similar flexibility PACE and KUTSCH LOJENGA share current successful modifications to make it fit holistic approaches to learning frequently found in preliterate societies.

In many cases people have become literate first in a second language, but are now desirous to read their own language as well--perhaps to teach literacy to preliterate speakers of their own language. KUTSCH LOJENGA's second paper suggests an approach for instructional materials designed for facilitating this transition.

Reports of specific national and regional level projects (RUMICHO; MURAI; MOGRE) or local level projects (FLUCKIGER) reveal that management infrastructures and program planning are foundational for success. In cases where external advisers or funding is involved, there will need to be progressive stages for moving from dependence on outside resources to self-management (MOGRE).

If a common thread runs through all the papers, it is the importance of *context*. Literacy methods and activities must be adapted to the learners and their milieu. These practical issues become major concerns to grass roots practitioners as represented by the authors in this issue of NOL.

Julia Van Dyken,
Africa Area Literacy Coordinator

[1]Marmor, Tom., compiler. *Report of the Africa Area Literacy Consultants Training Seminar*, 1989

[2]Van Dyken, J. *What literacy teachers should know about language: an assessment of in-service training needs of reading acquisition teachers in Southern Sudan using the Gudschinsky literacy method*. Unpublished dissertation (page 10 ff), Indiana University, Bloomington, Indiana. (The dissertation is available on Microfiche and hard copy through University Microfilms International, P.O. Box 134, 300 North Zeeb Rd., Ann Arbor, Michigan, U.S.A.)

REPORT OF THE WORK OF GROUP I (FRANCOPHONE)

Problem studied: Attrition from literacy classes.

Editor's note: Space did not permit the inclusion of this report in the previous issue of NOL. We regret that the actual Plan of Action (Section IV) is not available to us.

Members of the group:

Mme Ndella Diouf	(Senegal)
Elisabeth Nganou	(Cameroon)
Mfenda Marc Endaman	(Cameroon)
Samuel Nabine	(Togo)
Martin Touali	(Côte d'Ivoire)
G. Jean Gabriel Tamini	(Burkina Faso)

I. Introduction

During the workshops, Group I (francophone) had before them the problem of the gradual abandonment of the courses of literacy programs.

After long discussions, they considered two aspects:

1) attrition of the literacy workers,
2) attrition of the learners.

Next they concentrated on possible solutions to the problem and on a plan of action to propose.

II. Attrition

After each member detailed the principal causes of dropouts in his or her country, the group came up with the following summary:

1. Drop out of literacy workers.

Principal causes:

- the search for means of service,
- the lack of salary,
- the absence of coordinators,
- the lack of motivation and commitment,
- the lack of training of certain literacy workers,

- the possibility of the existence of emotional relations between the literacy worker and a married learner,
- the neglect of, or lack of, criteria in the choice of literacy workers.

2. Drop out of those taking the courses.

Principal causes:
- the search for means of service,
- family and traditional ceremonies,
- the absence of literacy workers,
- the poor training of literacy workers,
- the lack of light,
- the lack of sensitivity,
- problems related to the excessive consumption of alcohol,
- bad eyesight, in the case of older persons,
- family or political responsibilities,
- sickness of children, in the case of women,
- the possibility of the existence of emotional or sentimental relations between the literacy workers and a married female learner, or between a male learner and married female learner.

III. Solutions

After an exhaustive analysis and taking account of all the problems raised, the group suggested the following solutions:

1. On a State level:

- The creation or the reactivation of national, provincial, district and local committees for the elimination of illiteracy.
- The above would be in charge of all the didactic material for literacy classes.
- The establishment of an intensive literacy program of from forty to fifty days, anticipating the participation of regroupings for the support of the learners during the literacy sessions ('leneales', wood, possible fees).

2. At the level of nongovernmental organizations, they should:

- participate in the putting into practice of the plans of action of the different committees,

- help in taking charge of the collective and individual material,
- participate in the training of literacy leaders and in the production of didactic material.

3. At the level of national and local structures, they should:

- sensitize the leaders for an effective participation in the struggle against illiteracy (the literate themselves helping to train people in literacy and addressing themselves to working in the national languages),
- regularly encourage the literacy workers by making sure of regular supervision,
- initiate and encourage meetings between literacy workers,
- assure good psychopedagogical training for the literacy workers, by the production of adequate pedagogical material (post-training booklets, guides and manuals),
- encourage and sustain good relationships between literacy workers and those being taught,
- cultivate the professional conscience of the literacy worker, and encourage the learners to take responsibility (in the preparation of meetings, in maintaining different grade books),
- look after the beginning of the center:
  a) in making it accessible to all the learners and literacy workers,
  b) in respecting the criteria of choice of literacy workers, defined by the authorities and the people.

IV. Plan of Action

(Not available from seminar documents.)

The Maori of New Zealand will host the Second World Conference: Indigenous Peoples Education

December 7 - 12, 1990

The conference is organized by indigenous people for indigenous people. Even though it may be inappropriate for nonindigenous SIL persons to present papers, they could be supportive and could also let indigenous community educators know about the conference. SIL members could learn much from presentations offered in the conference by indigenous presenters who are as insiders addressing their own educational issues.

at

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North Island, New Zealand

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TOWARD LOCAL MANAGEMENT OF LITERACY PROGRAMS

Salifu Mogre, Ghana
Literacy coordinator for GILLBT,
(currently in a study program in Vermont, U.S.A.)

The Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT), after many years of work in literacy, began looking at the total progress of our literacy programs. This situation then called for real program planning for the stages of each literacy project. Specific goals and procedures were determined for projects already under self-management.

Our twenty-one programs were classified into four groups to indicate the progress made toward self-management. The bases for classification were as follows:

Group I includes languages in the initial phase of a literacy program. An interest in literacy has been established and the first steps towards introducing a literacy program were being made. These initial steps include:

a) production of a primer,
b) testing it in actual class settings, with revisions as necessary,
c) training of teachers,
d) starting of trial literacy classes in a limited number of villages,
e) possible appointment of a full-time or part-time supervisor, and
f) promotion of a program to involve local leaders in preparation for the next phase.

Group II includes those who have been introduced to literacy, Phase I, and have an ongoing program. This implies that classes, beyond the trial class stage, are being held on a regular basis with satisfactory attendance. During this phase, methods and procedures for testing students are established, the relationship between supervisors and teachers is defined, a leadership structure evolves,

and an expansion program is initiated. As a result, momentum for a continuing program builds up. This expresses itself in several ways:

a) a relatively large number of new literates;
b) a growing number of teachers and supervisors;
c) increasing number of requests for new literacy classes in communities over a larger area;
d) greater involvement of national authors in the production of postprimer literacy materials, and
e) an effective structure for managing the program, which includes contacts within the community for potential literacy committee membership.

Group III. At this stage the program is now ready for self-management. Program operating responsibilities are transferred to the indigenous structure established for this purpose. Teacher training, program supervision, and initiation of literacy classes in new communities become the responsibility of the indigenous leaders. However, GILLBT remains involved indirectly in an advisory or consulting capacity. In addition, GILLBT continues to organize writers' workshops and to provide assistance in the publication of postprimer literacy materials.

Group IV. Among the literacy programs under self-management, some appear ready for a new advance. These literacy programs are well-established and would benefit from further upgrading. A test program is proposed to relate literacy to development needs using the mother-tongue approach. Community needs have already been a part of the overall program because books on development subjects like health, clean water, agriculture, cooperative farming, soap making, etc., have been prepared as postprimer reading materials. These subjects are then used as the basis for text books to meet community needs.

For greater effectiveness, a more structured approach is made with the establishment of a Central Literacy Committee. The Committee defines its role as committee, identifies community needs and how to meet those needs. A constitution is written governing the program, planning, and implementation of the program. The Literacy Committee becomes the administrative body in charge of each program, with the following roles:

1) Drawing up of a constitution, subject to the approval of GILLBT;

2) Raising high motivation among the community members for literacy and development;

3) Budget-planning for each year of the project;

4) Raising local funds for project expenditure;

5) Encouraging supervisors/teachers in their daily activities;

6) Assisting cooperative groups in contacting various agencies for inputs;

7) Promoting the distribution and sale of literacy books;

8) Being responsible in solving issues that arise in the program;

9) Checking of equipment, books, reports and financial statements submitted by supervisor or project managers;

10) Accountability to the GILLBT Coordinator on activities of the project;

11) Paying all monies accrued from book sales into the GILLBT finance office with receipts given for their files;

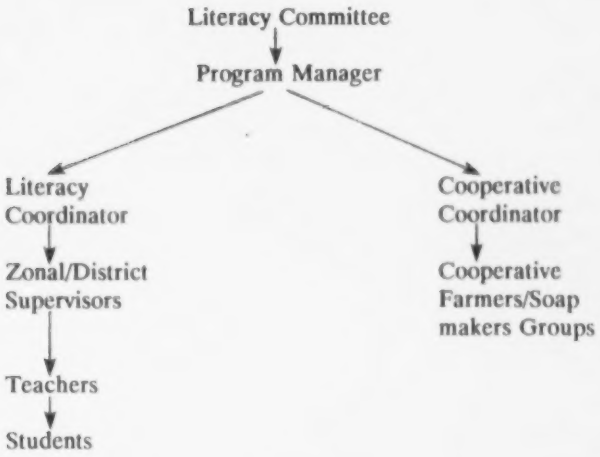
12) Opening a local account for monies raised locally with two signatures endorsing a withdrawal;

13) Maintenance of equipment and also approval of disposal of items, making sure there are funds to replace them;

14) Planning of meetings, Literacy Days, auditing of accounts and evaluation of project activities

(Please see Program Chart on page ten.)

PROGRAM CHART



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EXPLORING URBAN MOTHER-TONGUE LITERACY

Mary Annett's article, **Exploring Urban Mother-tongue Literacy**, was published in the Journal of West African Languages XLII.1, 60-73. The opening paragraph of her article reads as follows:

> At the outset, I should like to clarify the limits of this paper. First, it focuses on adult literacy in the mother tongue among urban migrants, that is, among people of rural origin who find themselves in an urban environment, away from the main linguistic zone of their mother tongue. This 'displacement factor' is, as we shall see, an important element in their situation. Further, the basis for this exploration is limited to experiences gained and observations made during three one-month periods scattered over a two-year span. This paper deals not so much with the *how* of urban literacy in the mother tongue, as the *why*. Yet as we identify some of the sociolinguistic factors underlying motivation towards mother tongue literacy among urban dwellers, we shall be laying a firm basis on which to build an effective strategy and methods, whose application may well extend beyond the urban scene to the rural. Much of discussion will have particular relevance to the West African situation.

COMMUNITY INVOLVEMENT IN ALPHABET AND MATERIAL DEVELOPMENT

Roberta S. Hampton

In October 1986 the government of Ghana issued a policy statement that every child from Primary Grades 1 to 3 should learn to read in his mother tongue. Many people were concerned about literacy materials, especially people from languages which had never been analyzed. With only eleven of Ghana's sixty languages being government sponsored, how could these needs be met without government funding? Dr. Andrew Ring, a member of the Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT), proposed a course to meet this need, a Literacy Development Seminar (LIDS). This was to include basic linguistic analysis, preparation of primers, and production of a small literature book. The proposed course would run for two months and be funded by community support and involvement.

Three seminars have now been held; each one has had participants from several language groups. For each seminar, chiefs from each language area were asked to select two retired education officers to come for training. The communities provided money to support their delegates for the two-month course.

Training was a joint effort by instructors from various educational agencies. The lectures on linguistic analysis at the first seminar were given by Dr. Yawo Egblewogbe, a staff member of the University of Ghana at Legon, and Dr. Ring. The analyses of both phonology and grammar were done using texts which each participant wrote in his mother tongue. A minimum of four narrative texts were prepared in each language. Each participant wrote using an orthography which he thought would be satisfactory. Sentences were then identified, clauses charted, words separated and syllable breaks made, before the writer's intuited orthographic choices were evaluated. Phonemic structure was analyzed and an adequate orthography was proposed. After four weeks of analysis the participants returned to their home areas for one week and presented the proposed orthographies to language committees or other groups interested in the written language, for suggestions and/or approval. Upon their return, texts were rewritten with the 'new'/approved orthographies.

During the three final weeks lectures were given by literacy specialists from both the Institute of Adult Education and GILLBT. The main topics included the understanding of nonformal education, the basic philosophy of literacy materials (the Gudschinsky method) used in programs of GILLBT, and the preparation of such materials. The primers were laid out and the first ten lessons prepared following the Gudschinsky method for teaching. The philosophy underlying the format of the primers was discussed at length. The focus of these lectures included the ultimate goals of teaching -- namely, for reading: independence, comprehension and fluency; for writing, the added goal of creativity. The skills of immediate recognition of particles such as letters or syllables, of 'chunks' such as affixes, conjunctions, etc., and of phrases, as a means to accomplish these goals were explained.

Some important lessons were learned in the primer production section of the LIDS. We saw that it is one thing to understand goals and skills and another to be able to prepare materials to teach them. In each lesson of primers prepared following the format of the Gudschinsky method, there is one page for teaching the new item and one page or more for using the new item in continuous text. During the first seminar, attempts were made to teach the participants the details of writing the teaching portions for each lesson. When the participants returned later for consulting concerning the primers they had prepared, we saw that this approach was unproductive. At the second and third seminars no attempt was made to give any practice in writing the teaching portions of the lessons. Instead, the emphasis was placed on the *importance of each portion* of the lesson for accomplishing the perfection of skills and the ultimate goals of reading and writing. During the consultation concerning the second and third seminars, it appeared that the participants understood the purpose of each portion of the teaching lesson. The strategy used in these seminars seemed to be a much more productive approach to the preparation of primers.

Certain technical terms must be used in the preparation of any teaching materials, whatever the subject. It was important in the discussions that the purpose and use of content words and of grammatical particles in primer preparation be carefully explained. Before the participants examined their texts to identify such words, examples from English as well as some from the languages represented in the seminars were discussed together. The next step was for the participants to examine their texts to identify the grammatical particles

which were used and to count how many times each was used, to ascertain their productivity. Then they determined the productivity of each letter of the accepted orthography. Writing the first few lessons was difficult with limited source material but certainly not impossible. For each language the grammatical particles and content words from four texts, as well as an additional word list of approximately five hundred nouns and verbs, were available.

The primer preparation portion of the LIDS was limited to about two weeks of actual work. By the conclusion of the course, the first few lessons of the primers, the most difficult section to prepare, were finished. The sequencing of the content of all lessons for the primers was also completed before the participants returned to their homes. The lessons included all of the letters of the orthography, usually listed according to productivity, as well as the most productive grammatical particles. Two people worked together on every language; thus, when they returned to their homes, they were usually able to continue with the writing. Each lesson had a teaching unit and then a reading and writing unit. After a few weeks of independent work they met with a consultant for two to four days. The consultant carefully checked each lesson, suggesting improvements in the format for teaching and in linguistic style, and generally in preparing material for printing. Before these primers can go into full use, they must be tested with a small group of learners. The testing should be done, preferably, by those community-supported workers who analyzed the language and prepared the teaching primers.

Another aspect of the LIDS was the preparation of literature. In order to stimulate interest in the various communities, a booklet was prepared in each language before the close of the seminar. The rewritten texts became the material for the booklets. The texts were typed on stencils and the booklets were duplicated, collated and stapled. The books were 'outdoored' at a joint cultural closing ceremony and the participants took one hundred books back to their communities for sale--the first booklets ever printed in their languages. All manuscript development costs on the primers were borne by GILLBT. Future printing will be contracted for by the communities through a book-sales revolving fund.

It is important to know that approximately five to ten percent of the people in the language communities represented in these seminars are literate in English. Up to thirty percent are educated in a second Ghanaian language and some in more than one 'second' language.

This fact had disadvantages as well as advantages. The participants who were involved in putting their 'unwritten' mother tongue into writing had initially developed ideas of what they felt was the 'right' way to express their language. They were apt to want to write 'the way I say it'. With no understanding of phonetic structure, sociolinguistic factors or orthographic principles, that was the only way they could write their language.

However, educated people, in considering their mother tongue, have influences from the second language. Their intuitions of the phonological structure of their own language, based on their experience in the second language, were not always reliable because no two languages have the same structure. Another influence which was evident was the pressure of different orthographies of other Ghanaian languages.

Some of these language planning decisions cannot be definite until there is a body of literate people, especially ones who are 'naive literates', writing creatively in the mother tongue. Naive literates do not have any influences from the structure of another language. When people write creatively, they are expressing thoughts with written symbols. Writing done with ease gives evidence of an orthography which represents the speaker's intuition regarding the structure of the language.

In all of the language communities represented at these Literature Development Seminars, a high value is placed on education and practically all children attend school. Therefore it is mainly with children that the primers will be used. The adults who are educated will need a booklet to explain spelling, grammar, and other conventions. However, if there is a motivated adult population who will be potential learners, their needs will also be met and the primers will be very productive.

The advantages of this team approach in the preparation of teaching primers are several. The interest and support of the community in the program is the most valuable factor. The community is actually involved in every aspect of the work. With consultant assistance productive primers can be prepared where motivation is high. People now realize that it is possible to produce booklets with a minimum of equipment, and that it is possible within their own community structure.

A PRACTICAL CONTRIBUTION TO THE DISCUSSION ON LEARNING STYLES.

Constance Kutsch Lojenga
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I. Learning Styles
II. Reading Materials
III. Conclusion

I. Learning Styles

1. Cultural patterns

Understanding the concept of learning styles contributes to planning literacy programs in such a way that they fit the culture of the particular language community (Hampton 1986:37). The idea is to use as much as possible culturally acceptable structures and methods to facilitate the learning process. After studying and analyzing how people teach and learn in any one society one could conform as much as possible to these traditional styles of teaching and learning and apply them in organizing and setting up a reading program. Roberta Hampton presented a paper at the International Literacy Consultants Seminar in Dallas, 1985,[1] explaining how this strategy was successfully applied in different literacy projects in Ghana. In different communities different aspects came to the fore, like:

-chiefs and elders were involved;
-cultural authority was maintained;
-teachers were members of the communities.

This consideration of aspects of traditional society formed the basis of literacy programs in Ghana and were of positive benefit in them, where formal education and classroom situations were aspects foreign to the culture, but were adapted to the situations.

2. Cognitive styles

In an article in Notes on Literacy 42,[2] Patricia Pike posits that people can basically be divided into two mainstreams as regards their conceptual styles: analytical and relational. She says (p. 6): "The Analytic conceptual style includes an analytic mode of abstraction, an articulated mode of field interpretation, and a stimulus-centered task orientation. The Relational conceptual style includes a descriptive

mode of abstraction, a global mode of field interpretation, and person-centered task-orientation." Others use the terms left-brained (analytical) and right-brained (relational). The crucial idea is that these stand for two different ways in which people make abstractions or interpret the world around themselves.

The question is whether one is born 'left-brained' or 'right-brained', with an analytical mind or a more relational approach to life, or whether one develops that way. According to Pike this is strongly influenced by childhood experiences, especially child-rearing patterns. "Child rearing techniques which are relatively strict, tradition-oriented, mother-dominated, and relatively arbitrary correlate with prevalence of field dependence or global cognitive style." Many people in developing countries will have a background which conforms to this description. The particular cultural pattern of child rearing determines the particular cognitive style preference.

This information needs to be used as background knowledge for our efforts to teach people to read. I believe that none of us can ever escape the fact that learning to read is a highly analytical skill. However, Pike's article encourages us to adapt our teaching and probably our primer methodology to the different cognitive styles, which means very practically that we have to think through how we are going to cater to the relational people, who, according to this information, should be in the majority here in Africa. "Cognitive style conflicts within a teaching situation are likely to decrease the efficacy of the teaching" (Pike 1984:8). In Gudschinsky-type primers the students are presented with syllable drills from the beginning, something that typically fits the analytically-minded person. Relational people would thus respond better to connected reading material presented from the beginning of the primer. It is not an easy task to reconcile this more global approach with the necessary analytical aspects of learning to read in the production of adequate materials. Below I will present my experiences in preparing a number of global lessons before starting the highly analytical process of breaking down syllables into their constituent parts.

II. Reading Materials

1. Adjusting to cognitive styles: global lessons[3]

In 1977/78 I was involved in making reading materials for the Lyélé people in Burkina Faso; not so long after that I worked with the

Attié people in Côte d'Ivoire to produce primers in their language. I discovered that it was very difficult for illiterates to break up sentences into words, let alone the even more abstract exercise of breaking up words into their constituent syllables. So, before tackling the latter, I felt some kind of 'introductory' exercise was needed. I started experimenting with what I would call 'global lessons'. An example of global lessons in Attié is attached to this paper. Before starting lessons with exercises breaking down words into syllables a number of lessons were created (nine in Attié; twelve in Lyélé) with simple sentences and much repetition for people to learn to read globally and to get used to isolating words within the sentence. People first learn to 'read' whole sentences as a unit by reciting them after the teacher, until they can recognize them. The teacher then tries to break the sentence down and teach the people to recognize the nouns (a few proper names and concrete things) in isolation. The exercise of learning to break down a sentence into words is more concrete than breaking down words into syllables, and serves as a preparation for the latter. I believe that this global reading caters to people with relational minds in that it starts from a larger 'whole' than the traditional Gudschinsky-type primer. I would like to get in touch with people who have tried to apply the sentence approach in some form or other so as to evaluate the experiences thus far. An added advantage is that several useful words (nouns, verbs, functors) are taught in these global lessons before the actual analytical lessons begin. These words can then be used from the beginning of the analytical lessons, thus providing more freedom and more possibilities for stories in early lessons.

2. Adjusting to the expectations of the people: vowel teaching

Although the following does not fit exactly into the traditional cultural patterns of learning, I feel it has something to do with the expectations of people in Africa, based on the way they have experienced teaching over the past few decades. For many primary school teachers in Africa it seems to be customary to teach the vowels first, before tackling the consonants. One of our teams in Zaire has developed a primer in Zaire-Swahili, teaching the five vowels of the language first, based on the experience and expectation of the teachers in the country. The idea is as follows: each vowel is presented in a separate lesson by a number of words (plus their pictures) which contain only, or mainly, that vowel. One then draws out the vowel and repeats it several times:

kiti 'chair' pikipiki 'motorbike' mizizi 'roots'
i i i i i i i i i

In this way the vowels should at least be semiabsorbed by the time the first analytical lesson begins. In addition, the first analytical lessons do not have to be created 'out of nothing', but can immediately make use of all five vowels in combination with the consonants being taught. If one works in a language which has short and long vowels contrastively, one could add that feature in the initial set of lessons concentrating on mastering the vowels, which means that both vowel qualities as well as quantities can be taught in these lessons.

This approach might be more in line with the expectations of teachers in certain parts of Africa, and also gives a good visual start to the primer. Experience will show how 'heavy' this method would be for languages which have more than seven different vowel qualities.

3. Substitution and transformation reading drills

In order to get people to read at speech speed one could create a number of reading drills with sentences in which, throughout the exercise, only one item changes each time and the rest of the sentence remains the same. We have seen such type of drills when learning to read functors as sight words, but this type of drill could be used with a much wider scope, namely, to get people used to reading at speech speed. During my teaching years in the Netherlands I created small booklets, handwritten, with such exercises, to be used by a few children with reading problems. Although it was done only very informally, it would be worth experimenting with similar exercises and evaluating the results. They could be made as separate, additional reading material, with an indication after which primer lesson a certain set of the exercises could be used, or they could be incorporated into the primer itself by way of revision lessons. Even though these may seem to have a lack of variety in the contents, and no connected meaning in the way we expect it in story material, I believe that this is not a negative point in an environment which does not seem to mind repetition.

Some of these reading exercises could be centered around functors (e.g. pre- or postpositions); others could be made in the way of transformations from one verb tense to another, or from affirmative to negative. It would be especially helpful to have such sentences if, for example, there are minimal tonal differences between such

categories. But even if that is not the case, they could help the readers to learn to read some units larger than words at speech speed. By way of example:

Shile went to the market.	Shile went to the river.
Shile went to town.	Shile went to the field.

They could be presented in contrastive pairs, so as to focus on the negation, for example:

Ashi saw her children, but Shile didn't see her children.
Shile bought the kola nuts, but Ashi didn't buy the kola nuts.

Such exercises would thus have a dual function: teaching the fluent reading of certain functors or grammatical features, and teaching fluency in reading more generally.

III. Conclusion

In Section II above, I have suggested some additions or alternatives to the traditional Gudschinsky primers: a set of global lessons before starting the more analytical lessons, vowel teaching as a start to the reading process, and special reading drills to encourage fluency in reading. Certain aspects of these respond on the one hand to the fact that we somehow need to try to cater to the more relational people in our primer making, on the other hand to try to work a little more in the line of the expectation of teachers and learners in the African context, although we may not be using the original traditional learning style. (Some sample pages are reproduced on pages 21 and 22, for which glosses are given on page 20.)

I would be interested in seeing materials which have been produced along these lines or a variation of these ideas, and to hear comparative results about their use, so as to evaluate the suggestions in the light of experience.

Notes

[1]Hampton, Roberta. 1986. *Utilization of Cultural Learning Styles in Ghana.* Notes on Literacy, Special Issue 1.31-34.

[2]Pike, Patricia L. 1984. *Cognitive styles research applied to cross-cultural teaching.* Notes on Literacy 42.5-10.

[3] The thoughts on global reading in II.1 and on vowel teaching in II.2 were presented at the International Literacy Consultants Seminar in Dallas, November 1985, and are published in Kutsch Lojenga, C. 1986. Is there an easier method than Gudschinsky? Notes on Literacy Special Issue No. 1, 1986, 27-30.

Glosses: lessons 1-4

Individual glosses:

1. Shile = 'woman's name'
   -ze = 'to go' (past)
   'gɔanu = 'market'
   -o = 'he/she' (3 sg. pro.)
   -fe = 'to buy' (past)
   -she = 'yam'
2. Sha = 'woman's name'
   'saka = 'rice'
3. -bë = 'to come' (past)
   -kɔa' = 'home'
   to = 'to cook' (past)

Sentences:

1. Shile went to the market,
   she bought yams.
2. Sha went to the market,
   she bought rice.
3. Shile came home,
   she cooked yams.
4. Sha came home,
   she prepared rice.

Glosses: lessons 5-8 (additional words)

5. 'kën = 'and then'
   -she' = 'ate it'
6. -Akishi = 'man's name'
7. -ze = 'to give (past)'
8. 'toe = 'cooked it'

Sentences:

5. Sha cooked rice,
   and then she ate it.
   Shile cooked yams,
   and then she ate them.
6. Akishi went to the market,
   he bought yams.
   Akishi came home,
   he ate yams
7. Akishi went to the market,
   he bought yams.
   Shile cooked yams
   ((and) gave them to) for
   Akishi to eat.
8. Shile went to the market,
   she bought yams,
   she came home,
   and then she cooked them,
   ((and) gave them to)for Akishi
   to eat.

1

-she

Shile

Shile -ze 'gɔanu,
-o -fe -she.

'gɔanu	Shile	-she
Shile	-she	'gɔanu

2

Sha-

'saka

Sha- -ze 'gɔanu,
-o -fe 'saka.

-she	Sha-	'gɔanu
'saka	Shile	'saka

3

-she

Shile

Shile bë -kɔa',
-o to -she.

Shile	'gɔanu	'saka
-kɔa'	-she	Sha-

4

'saka

Sha-

Sha- -bë -kɔa',
-o to 'saka.

Sha-	'saka	-kɔa'
-she	Shile	'gɔanu

5

'saka

-she

Sha- to 'saka,
'kën -o -she'.

Shile to -she,
'kën -o -she'.

6

-Akishi

-Akishi -ze 'gɔanu,
-o -fe -she.

-Akishi -bë -kɔa',
-o -she -she.

7

-Akishi -ze 'gɔanu.
-o -fe -she.

Shile to -she
-ze -Akishi -she.

8

'gɔanu

Shile -ze 'gɔanu,
-o -fe -she,
-o -bë -kɔa',
'kën -o 'toe
-ze -Akishi -she.

ADAPTING THE GUDSCHINSKY METHOD TO SUDANESE LANGUAGES

Wanda Pace
SIL Sudan

I. Introduction
II. Problems Encountered
III. Changes Suggested
IV. Additional Materials

I. Introduction

The goal of the Joint Literacy Project in Sudan has been to prepare beginning reading materials in some of the major languages of the south for use in the primary schools in the rural areas. We began in 1977 by using the Gudschinsky method to prepare trial primers in four languages which are not closely related in structure. After observation of classes using the books for at least one school year, and after teacher-training courses in all four of these languages, we have become aware of certain problems in strictly following the Gudschinsky method of teaching reading.

II. Problems Encountered

Some problems we have met are *linguistic*:

a) Some languages consist of many monosyllabic words, which means that the breaking-down and building-up drills are not necessary for the same reasons as for languages which have a majority of two-to-four syllable words and thus must be broken into syllables in order to focus on smaller parts.

b) Content words of some languages have CVC syllable structure with internal vowel changes marking many grammatical functions. In such cases, nothing can be taught from a CV pattern, nor do such patterns need much drilling. Furthermore, a word which may have been taught in isolation in a drill may require a vowel change in order to be used in a sentence in the story.

c) Some languages have a number of homophonous words, and this fact means that one cannot guarantee that the readers will think of the same meaning when they read the word in isolation as what they will need when they read it in the story which follows.

d) We are working with eight or nine languages which have been written for close to fifty years and have the New Testament written in them, but which do not adequately mark vowel quality (advanced tongue root) and tone in most cases. We cannot presume to make drastic changes in the orthographies at this point, so have to content ourselves with perhaps marking one or the other, but tolerating some remaining underdifferentiation, which fact again makes drilling of words in isolation problematic.

Other problems we face are related to *learning styles:*

a) In general, the people tend not to think about units in isolation just for a mental challenge, but rather they want to think how everything they see or learn fits into an integrated whole. So analysis and drilling of nonsense syllables or unrelated units is not something they find easy to do nor do they see reason for doing it.

b) The school system puts heavy emphasis on memorization through repetition, and we have found that teachers tend to squeeze our materials into their style, thus misusing both the drills and the story by teaching the learners to memorize them; thus their intended teaching value is lost.

Other problems related to the schools include: short teaching year, no facilities available except the blackboard, improbability of retraining all teachers to use the method effectively.

III. Changes Suggested

We cannot claim to have found solutions to all the above kinds of problems, and other people would undoubtedly find different kinds of solutions. (For example, Ernie Lee treats most of the linguistic problems in his book on the Gudschinsky method.) But what we have done may at least give other people a starting point to think of their own solutions. Below I will categorize the changes we have made, and give our rationale for each kind of change.

1. Cut down on the amount of drilling of nonsense or unrelated units. This strategy cuts down on one of the biggest offenders regarding learning style and an area badly abused by teachers who aim for memorization of all material. It also cuts out the most ambiguous parts for languages with underdifferentiation, homophones and many monosyllabic words.

a) Box One (key word analysis) may be kept the same, since it has the key word to give a context for teaching the new item.

b) In some cases, two key words with accompanying analysis boxes are used in place of Box Two, the analogy Box (in which, traditionally, the new syllable occurs along with newly formed analogous syllables). Analogy is a fairly high-level analytical skill which probably cannot be expected of even most children who are analytical thinkers, until at least age eight or later. We feel that it is more appropriately used in the latter half of the primer series than at the beginning, if the books are to be used with young children.

c) No nonsense syllables are to be used in any boxes if the language is highly monosyllabic. This limitation means that Box Four (in which new syllables are compared with ones previously learned) may seldom have a full paradigm of nine syllables.

d) Some people have combined Boxes One and Two in this manner:

(for vowel or initial consonant) (for final consonant)

baka	tap	tap
ba	ta	ta
a	a	tap
ba	ta	
baka	tap	

e) Some people have dropped Box Five (selected review list of new and familiar syllables) altogether, keeping only a list of words there. The teacher can employ word-attack methods, such as covering up all syllables (or letters) except the first, and uncovering them one by one.

f) Others use an alternate type of word building, which starts with the whole word instead of a part. Examples:

2. Add more context; this strategy fits better with the learning style of the people, and trains readers to develop the important reading skill of using context to help get meaning. This is an especially important skill for languages with underdifferentiation,

homophones and many monosyllabic words. Use of context also emphasizes the meaningfulness of reading.

a) Make more use of pictures, by using two or more key words as in Section III 1b above, by picturing new built words as well, or by illustrating an action in the story which requires the use of new words. The picture gives a better idea of what the unknown words might be.

b) Add some reading exercises which force the use of context. One which we commonly use is a 'fill-in-the-blank' sentence, with (two or) three choices of words following. Example:

John took his hoe and went to his _____.
(church, river, field)

Later on, one can make the choice between words phonetically similar in order to force focus on specific letters. Example:

The old man walked with a _____.
(cane, care, case)

One language which has not marked tone and which also has some homophones puts a pair (or more) of sentences with a picture, and the readers decide which sentence best fits the picture.

The man saw a snake.

The man has a saw.

Two to four such exercises can fit on a page. Our experience is that readers respond to these kinds of exercises more enthusiastically than to syllable drills, since they are meaningful and require a more relational than analytical way of thinking.

3. Put more emphasis on the 'story' or reading material and less on the drills of the teaching page. Our observation in school classrooms has often shown that a teacher will spend thirty minutes of a forty-minute period trying to teach the class to memorize the drills on the first page of the lesson, and spend only about ten minutes going over the actual reading material and teaching the writing. To discourage this, we have divided each 'lesson' into two periods, well marked in their teacher's instructions for each lesson, and have

reduced the number of drills on the teaching page to no more than three: Boxes One, Three and Five in most cases. A Box Four type of drill (in which new syllables are compared with old syllables) could be used for review at the beginning of the second period.

The first period is composed of a very brief revision of something from the previous day, the drills of the teaching page and reading of the story with some comprehension questions. The second period is composed of a short drill or other reading exercise as a revision, more reading of the same story and some discussion questions (deeper than the basic comprehension questions of the previous period), and the writing. Covering the same story twice gives more emphasis to the main goal of learning to read, which is to read something which is meaningful and interesting, and in a large class (as is common in Sudan) it gives opportunity for more students to participate. If a teacher insists on repetition for memorization, it is better to do it on the meaningful materials than on a series of unrelated units!

IV. Additional Materials

Two other things which we have done and which do not fit into any of the categories above are: a) to make an alphabet book to use as prereading material (and it also proves to be a popular motivational and public relations piece), and b) to use a sight-word story before actually beginning the primer lessons as such. Following are more details on each.

The alphabet book was a result of popular demand from the teachers with whom we work. It has three pictures for each letter, with the name (handwritten, as they will see it on the blackboard) underneath each picture. The letter is printed at the top of the page. The teacher asks the pupils to find the same letter in each word (all of the words do not begin with the letter under focus--it can be anywhere in the word; e.g. bat, cabin, crib for *b*). (See attached sample page.) Ear-training drills can also be included in the teacher's instructions. The pupils are taught to copy the letter for practice in using a pencil. A story involving one of the picture items is read (e.g. 'Why bats fly only at night' for the letter *b*) and comprehension questions are asked on the story.

The use of meaningful and integrated material like this should be more easily understood (and therefore more effectively taught) as

prereading activities than are differentiation drills involving shapes, letters, or syllables, and the copying of isolated shapes or letters. (Note that the pupils are not taught to sound out or read all the words under the pictures, but only to differentiate and recognize various letters within words which have meaning because of the pictures. My guess is that many children who are relational thinkers will memorize the whole words, however.) It may not be practical nor advisable to include all the letters of the alphabet as prereading material, but it may be good to prepare a separate alphabet book with all the letters (in alphabetical order, they insist in Sudan) for motivational and public relations purposes.

The sight-word story in the reading book takes the place of an experience chart in places where it is difficult to prepare and store separate charts. It is taught between the prereading activities of the alphabet book and the actual primer lessons themselves. Its purpose is to begin to acquaint the learners with connected and meaningful text, and to teach a dozen or more useful nouns (including probably one or two main characters for the primer stories), plus some productive verbs, location words, and perhaps some other words like adjectives or pronouns which can be used in the early primer stories. These would be used along with the few new built words of each primer lesson, introduced in order to make more natural and varied reading material. Each page usually introduces one or two sight words under a picture. (In some of our languages, verbs must be introduced in the context of a sentence rather than as an isolated form under a picture.) Under the picture and words is a short text using the new words and other words previously taught. (See attached sample page.) Some teams use the method of slowly building up a longer story by adding a new line on each page. (The story will probably be more natural if it is composed as a whole unit and then broken down into pictureable bits, rather than if it is composed one line at a time to fill the pages.) Others make a separate, although related, text for each page. Each approach has its pros and cons.

Some of us have put the sight-word story at the back of our public relations alphabet book and found it got a positive response from semiliterates or people literate in another language. They could go through the alphabet pages and then independently work their way through the sight-word story and conclude that reading their language is not so difficult after all!

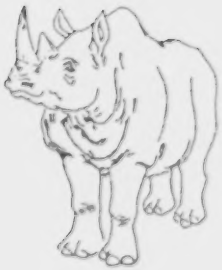
In conclusion, what we have tried to do is to modify the analytical teaching method of the Gudschinsky approach to make it easier for teachers and pupils who are relational thinkers, and to minimize the linguistic problems we faced in applying the method to highly monosyllabic languages which have underdifferentiation in their orthographies.

(Sample pages from the alphabet book, the sight-word story book and the primer follow.)

Sample Alphabet Book Page

k

kur



kil

thɔ̂k

Sample Sight-Word Story Page

Jôŋ aci wel dɔm.*

dɔm

Jôŋ aci wel cop.*

Jôŋ aci wel dɔm.

* dog has fowl caught
* dog has fowl chased

Sample Teaching Page of Primer

i

sɨ i

tɨ i

ɓɨ i

sɨ tɨ ɓɨ

tɨsɨ tɨ sɨ tɨsɨ

ɓɨɓɨ ɓɨ ɓɨ ɓɨɓɨ

TRANSITION PRIMERS

Constance Kutsch Lojenga
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I. Target Group
II. Different Types of Transition Primers
III. Composing the Lessons of the Transition Primer
IV. Final Remarks

I. Target Group

The people who are candidates for learning to read and write in the different language/translation projects can be divided into the following two categories: a) those who have never learnt to read--the preliterates, and b) those who have already learnt to read (mostly through school), but in a language different from their mother tongue--a trade language, or an official language.

A decision has to be made regarding which of these to focus on first, and what kind of materials the learners should have in order to learn to read in their mother tongue.

In many places in Eastern Africa people have learnt to read in L2, e.g. Swahili (very easy to read because of a consistent alphabet), or in English or French. When we think of translations being used ultimately but also as soon as possible, we must first consider the literates and the semiliterates. They will learn more quickly, and this fact will, in addition, serve as a motivating factor for illiterates.

However, experience has shown that these people expect to be able to read their own language automatically, on the basis of having learnt to read another language. In most cases this doesn't work, though, and people are frustrated and disappointed if they don't immediately succeed in reading their own language. Our first task is to make people aware of this possible reaction. Learning to read is done only once, but in different languages symbols have different values, and people will not know the value of these automatically. Although there is no need to reteach *p, t, s, l, m,* etc., all the elements that are new and/or different in their mother tongue must be taught explicitly. This particular need must be presented clearly to the people.

The topic of this paper is transition primers: the materials planned to help people bridge the gap between L2 and L1. People who have learnt to read once in French, English, or Swahili, must be taught in addition the value of the specific graphemes of their language and they must have sufficient practice to enable them to read their own language independently.

II. Different Types of Transition Primers

Two types of booklets will be presented and briefly described. Both can be called transition primers but they have very different approaches in how the new elements of the mother tongue are taught.

a) An example of the first type is:

Koroorya ku taay: Reading and Writing Sabaot (Kenya)

As it says in the preface: This booklet is for the use of those who can already read English, and it is intended to serve as a guide to the reading and writing of Sabaot. It gives precise and quite scientific explanations for the different features of the language. The following are some of the titles of the lessons:

1 A: Long and short vowels.
1 B: The three past tenses.
6 A: Vowel harmony and suffix *-e* and *-iin*.
6 B: Directional verb suffixes *-u, -te, -chi*.
8 A: Subject tone mark.
8 B: Object and indirect object suffixes.

The lessons consist of a linguistic explanation of the particular feature in English, followed by a writing exercise: sentences in English which must be translated and written correctly in Sabaot. Those who study this booklet will get a good insight into the morphological structure of their language. There is a heavy emphasis on learning to spell the language correctly, whereas learning to read these features is probably considered to be an automatic by-product of the explanatory section. It is evident that people need to be quite well educated in order to master the spelling (and reading), and consequently only a very small layer of the population will be reached with this type of booklet.

b) The type presented here is exemplified by a Lendu (Zaire) transition primer. It tries to bring a balance from the more scientific and makes it more readable for the less highly educated; as such it

could reach a higher proportion of the population. The booklets in themselves have virtually no emphasis on writing, but exercises could easily be created similar to those in an Attié (Côte d'Ivoire) transition primer. The Lendu transition primer approaches the reading of the new and/or different symbols in a way similar to traditional primers à la Gudschinsky: there is a key word (or more often two key words, used contrastively), followed by some exercises, mostly composed of nonsense syllables, focusing on the particular feature being taught, and contrasting it with something already known. Then several words of the language containing that particular tone or letter combination are presented for reading, and finally there are a number of sentences containing words with this feature. I have found it unnecessary to try to make special short stories since people may want to focus more on becoming aware of certain sounds or tones or even grammatical constructions than on a coherent story.

III. Composing the Lessons of the Transition Primer

The following are the different steps to follow in order to produce a transition primer as described in Section II.b above.

a) List all the elements that are different from the language in which the people have already learnt to read, including those graphemes that are the same but have a different pronunciation. Don't forget the tones. Only those consonants and vowels that have the same spelling and the same pronunciation in the two languages need not be listed.

b) Experience has shown it very advantageous to begin with the lessons teaching the tones, before concentrating on the new vowels and consonants. The idea is to use two key words (a tonal minimal pair, if possible) to introduce the two tones, then to move into exercises on so-called 'nonsense syllables'. Any easy-looking syllable would do for this. I chose *na* in Lendu, and in a previous language, *ba*. Even though the functor *na* exists in Lendu with several tones, the fact that it is used in these exercises means that the 'words' and 'sentences' have no coherent meaning and the student has nothing to hang on to apart from pronouncing the syllable on the correct tone. He is thus forced to concentrate on the tone mark. If there were any meaning in these exercises, the student would guess as much as possible and not necessarily learn to concentrate on the symbol used for that tone. Following that, some real examples can be cited of other minimal pairs in the language using the two particular tones

that have just been introduced and taught. As much as possible these should be words containing the letters that are familiar to the people, i.e. preferably not those that will be taught in the V or C section of the book later on. I have seen how excited people got when they saw that the particular tones they have been taught 'in the abstract' were indeed tones that distinguish between words in their language. There's no better way of convincing people of the need for writing tone than by the language itself; in working with it, that which is often at a subconscious level comes slowly to the surface.

Instead of a coherent story after that, I feel that it is sufficient to create some closely similar sentences containing some of these minimal pairs: the students will need to read the words in context, but still need to pay close attention, and they cannot rely on the larger context of the discourse. An advantage of not having to create stories for each lesson is that such a transition primer can be elaborated in a short period of time. To make up for the lack of stories, I did include, in this particular case, a number of proverbs and some folktales at the end of the second booklet.

c) After teaching the tones one could choose to teach the vowels. Since the people need to become aware of where their own language differs from the language in which they have already learnt to read, it seems very helpful to introduce the new vowels in contrastive pairs, i.e. together with another vowel that is already known to the people, e.g. ɨ together with i; ɛ together with e, etc. Lessons on vowels (and also consonants) are built up the same way as the tone lessons, i.e. the two key words with the two contrasting vowels followed by 'nonsense syllables', this time all having the same consonant and tone, but alternating the two vowels in order to force people to pay attention to them. Then could follow a section with minimal pairs for those vowels, followed by some short sentences with each of those words, in sets of two.

d) In teaching the new consonant symbols, one continues in the same way: in contrastive pairs (or sometimes triplets).

e) I personally do not feel it necessary to have each lesson in the same format, especially since this booklet is aimed at those who are already literate and have reached a certain standard of education. I would therefore include a lesson focusing on grammatical tonal contrasts in the verb system, or on several pronouns that have contrastive tones lexically and in addition change their tones in

certain grammatical environments, or on a set of words that have a tonal contrast between singular and plural in this particular language. So, apart from listing the letters (graphemes) that have to be taught, one can, in addition, from the start add a short list of other features that one would like to include, so as to make the people aware of them in their reading.

IV. Final Remarks

A booklet like the above is first of all made to be used in classes, i.e. by a teacher instructing a group. However, I also believe that certain people will be able to use it independently and learn to read their mother tongue even though it has no, or hardly any, explicit explanation in French or English.

A transition primer like this is relatively easy to make and could appear early on in a programme, alongside little books containing folktales, etc. It can then serve as a motivating factor for others who haven't yet learned to read.

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INTERNATIONAL LITERACY YEAR

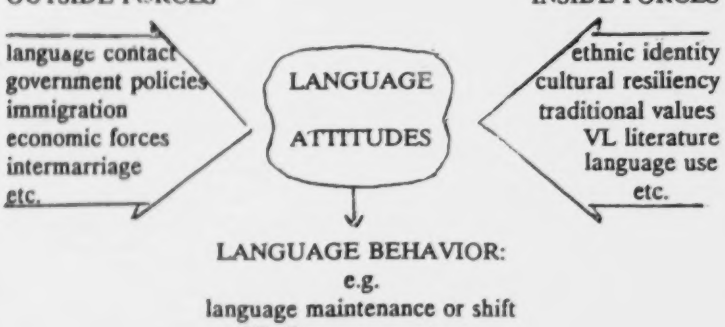
An important opportunity in the struggle against illiteracy will be 1990, designated as International Literacy Year by the United Nations system. Unesco, as lead agency for the Year, now has the opportunity to mobilize major international efforts to carry through a ten-year plan of action. Its initial objective is to eliminate illiteracy by the year 2000. However, this objective will not be easily attained, given the lack of available resources and the upward statistical spiral of illiteracy figures. Two large conferences will be held during the Year, both aimed at mobilizing the support of the international community and fixing objectives and priorities: The 'World Conference on Education for All--Meeting Basic Educational Needs', March 1990, Bangkok and the Forty-Second Session of the International Educational Conference (IEC), September 1990, Geneva.

CORRECTIONS

Apologies to Roland W.Walker. **Toward a model for predicting the acceptance of vernacular literacy by minority-language groups,** NOL 54. Please make the following changes:

p. 18, change the title to **Predicting the acceptance of vernacular literacy;**

p. 21, replace Figure 1 with the following:



pp. 41-45, please note that Appendix D elicits a reader response.

NOL 56, p. 43, add Walker, Roland W. as author of the article, **Predicting the Acceptance of Vernacular Literacy.**

THE KUO COMMITTEES OF CAMEROON AND CHAD

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SIL, Cameroon/Chad

I. Introduction
II. Establishment of the Committees
III. Function of the Committees

I. Introduction

The Kuo language is spoken by about 14,000 persons who live in the cantons of Mbouroum and Pao in the southwest region of the Republic of Chad and in the Northern Province of the Republic of Cameroon. The first Kuo speakers to write their language came from Bobi in the Pao canton. Using French orthography they were able to write down a few hymns, but the results were not always satisfactory. After several years of writing their hymns in this way, they became aware of the need for a more systematic development of their language.

II. Establishment of the Committees

The initiative for a Kuo language development project came from the Cameroonian side. Some Kuo speakers in the region of Garoua heard of a project begun in a neighboring language group, the Karang. They contacted the linguist involved with this project, Ed Ubels, a member of SIL in Cameroon. Ubels advised them to gather together all the Kuo speakers who were interested in working on a development project in their language. This meeting took place on February 11, 1980, at Garoua.

Encouraged by the response from the SIL director, this group of Kuo speakers sent two representatives to a seminar organized by SIL, where language development was demonstrated. This seminar took place June 17-20, 1980, at Maroua, and at the end of the session the Kuo representatives, with the help of the SIL consultants, formulated a plan for setting up a Kuo project. This plan comprises four activities:

a) Make a list of reasons why literature is needed in Kuo.
b) Establish Kuo committees at Garoua and on the Chadian border.

c) Appoint someone to help in the establishment of the orthography.
d) Choose two or three persons who could be trained as translators.

Following this plan, the Kuo speakers who had met together at Garoua in August, 1980, took the following actions:

1) A list was made of reasons why literature was needed in Kuo. The reasons cited included the need to do evangelism (especially among the older people) in the Kuo language, the obligation to preserve the language for their children, and the positive example of other groups who already had written materials in their languages.

2) They appointed directors to take charge of the work in various locations in Cameroon.

3) They agreed to find someone to assist in the linguistic work.

During the following year local committees were organized at Garoua-Yelwa, Roumdé-Adjia, Parkété, Sanguéré Paul, Bobi-Lagdo, Ngong, Lagdo-Chantier, Aviation and Djamboutou. By the end of 1981 these Kuo groups had raised, through dues and contributions, the sum of 371,675 francs CFA for the furtherance of the project.

In the meantime the Chadian Kuo were meeting together with the same aim as their counterparts in Cameroon, i.e. to have a writing system, but they did not know how to go about it. They asked the advice of the Kuo of Garoua, and in response, the president of the General Committee for Cameroon went to Chad in July, 1981. He showed the Kuo of Chad their role in the project and presented them with a provisional alphabet. At the time of his visit a new General Committee for Chad was elected. As in Cameroon, formation of committees in each locality was encouraged, and soon committees were organized in the villages of Bobi, Koumara, Koumbité, Koundaye I, Laramanaye, Mbaibol, and Ngaram.

III. Function of the Committees

In regard to the Kuo committees of Cameroon and Chad, the responsibilities are divided into two levels: the General Committee level and the local committee level. At the local level the functions of the committee are:

- to collect money from dues and contributions;

- to direct development projects;
- to choose people who can be trained as writers, literacy instructors, revisers, and typists, etc., and who can provide moral and material support;
- to organize literacy classes;
- to help check published material.

The General Committees (in Chad and in Cameroon) have the following responsibilities:

- supervise the work of the local committees and stimulate them, should they become inactive;
- manage the funds received by the local committees and publish an annual financial report;
- finance publications in the Kuo language;
- set the sale price for the literature;
- periodically call a general conference and publish the minutes of each conference;
- confirm the choice of persons chosen to be trained to work in each project and determine their level of support.

Cooperation between the General Committees for Cameroon and for Chad is maintained by reciprocal communication (i.e. exchange of minutes, visits, etc.) to stimulate both sides of the Kuo project to participate. Such cooperation affirms the solidarity of the two groups, which is very important to the Kuo. It is by working together, from the village level to the international level, that the Kuo project will succeed. The Kuo committees that operate at the local level and at the general level provide the necessary structure to ensure such close and effective cooperation.

Book Review

Rosen, Joan M. 1982 (reprinted in 1983, 1985). **Guessing: Reading as Prediction.** San Francisco, 570 Pennsylvania Ave., CA 94107: Innovative Learning Strategies.

Reviewed by O. Shell, SIL, Dallas.

The stated purpose of the book is to teach students more effective reading skills, to guess meaning from context, to project possible results of a situation they are reading about, to interpret situations and to make judgments about people – all with a minimum of English vocabulary. One of the aims is to help students overcome the habit of reading word-by-word; rather, they are encouraged to try to see the entire context of what they are reading about.

The materials are designed to bridge the gap from beginning to advanced reading. Students are encourage to make guesses and to take risks; 'guessing' is treated as a game. Students should not be penalized for being wrong. Reading strategies are explained before reading exercises are attempted: read quickly, silently, without using a dictionary, read paragraph by paragraph or page by page, rather than word by word or sentence by sentence; if you do not know the meaning of a word, try to guess and keep on reading; try to anticipate what will come next, as you read.

Pages 31 to 198 present texts and exercises comprising four sections:

1. Guessing the meaning of words, sayings, expressions and slang (pages 31 to 86);
2. Interpreting the meaning of reading selections with cultural and vocational content (pages 87 to 143);
3. Making judgments about people, as to character, motivation and people's feelings (pages 144 to 170);
4. Guessing the mood of a story (pages 171 to 198).

The short story texts are interspersed with exercises based on those texts. The exercises include 'meaning cluster' exercises, 'guess and guess again' exercises and 'test yourself' exercises, also questions for classroom discussion.

The book is carefully planned and is presented in clear type. It should be a very effective tool in producing thoughtful, comprehending readers.

MALI

Dr. Lalla Aicha Ben-Barka

I. The Higher Training of Neoliterates
II. Women's Training in Rural Areas
The CMDT Case
UNICEF Literacy Project for Women
III. References

Abstract: The paper presents some of the author's experiences in literacy programs in Mali. The focus is on two subjects: 1) Post literacy programs, and 2) Rural women's training programs.

Post literacy programs: Researching in pedagogic methods for adult farmer training in this context, the author tried to show the importance of undertaking post literacy activities and described a pilot project which used an original methodology that takes into account sociopedagogical principles, communication techniques and didactic material. The evaluation of the pilot project showed that the program was successful and therefore it was extended to other regions of the country. The program is interesting in the sense that it allows literacy departments to make a useful link between training, education and development.

Rural women's training programs: The author used her own dissertation presented in 1985, in which she tries to show what impact the training programs have on the increase of cash income and on improvements in the standard of living. The project focused on one project of development: the cotton project of Southern Mali. The training programs for women emphasized social and domestic activities (health, nutrition, hygiene, etc.) and then turned to programs in agriculture. The analysis showed the weaknesses of the programs, the lack of integrating them in broader socioeconomic objectives. From this diagnosis she recommended better understanding of the sociological roots, better identification of needs and therefore better planning.

The author concluded the paper with the recent case of a UNICEF project dealing with literacy, post literacy, health, and gardening production for women.

I. The Higher Training of Neoliterates

Mali, a landlocked and mostly sahelian country has inherited from colonial power a very low rate of schooling. From the 1962 Reform, efforts have been made to increase the rate. Still, Mali is a country with a very high rate of illiterates. With the UNESCO experimental project in 1968, the country has been, for almost twenty years, experiencing mass and selective literacy campaigns. The results are very promising, but there are more and more needs to be met, and adult farmers once said, "Now that we know how to read and write, what are we going to do with this new knowledge?" The question was crucial: there was need for the development of new activities linked with literacy. In order to accomplish this, research was to be oriented toward new action, including new methods of teaching. The Pedagogic section of DNAFLA (Direction Nationale de l'Alphabétisation Fonctionnelle et de la Linguistique Appliquée) began in 1977 as an experiment in four villages in one zone: ORD (Operation of Rural Development).

The sociopedagogical principles of the experimental methodology were:

- to teach in the village and for the entire village,
- to train a core of dynamic neoliterates who should be able to continue the program,
- to use traditional knowledge pertaining to linguistic research for developmental purposes,
- to link education and action, training and change,
- to give farmers scientific training and not give them simple recipes.

The hypothesis is that from this point it is possible to train farmers and give them the means to fight many of the problems of their socioeconomic development. The methodology uses original channels and the training session itself follows these steps:

BEFORE THE SESSION. Identification of the village training needs, by a multidisciplinary team.

DURING THE SESSION. First meeting: between the village assembly and the team which includes an educationalist, a linguist, a technician and an evaluator;

- Learning of traditional knowledge from the elders of the village.

- In class session: the team and the core of neoliterates study the topic, and eventually come up with a technical form.

Second meeting: the core of neoliterates 'return' the new knowledge to the rest of the community. A first evaluation is made during this meeting and neoliterates use the best channels to 'teach' the village assembly. Then the team moves on to discuss the second topic on the priority needs list.

AFTER THE SESSION: The core of neoliterates is in charge of implementing activities that must follow the sessions. The training team would come back from time to time and evaluate the progress.

II. Women's Training in Rural Areas

A. The CMDT case

CMDT stands for Malian Company for Development of Textiles. It is an operation of Rural Development, and covers the southern region of the country.

The idea of training women, in general, and in development projects, is rather a new one which has only recently become organized and structured. In fact, it began with literacy programs and later with health programs.

Advocates of literacy came face to face with the problem of women's literacy. Firstly, they could not attain and achieve at the same rate and speed as men. Secondly, the curricula were not always adapted to their concerns and interests.

Action was taken by DNAFLA. A division was created at the national level which undertook: training sessions (dyeing, improved stoves, use of mills, etc.), production of didactic material and sensitization (through video).

One of the problems was to convince not only men of the advantages of literacy and post literacy, but also and mostly the women themselves.

In CMDT, cash crops were the most developed, and with drought and crises, the project had to give more importance to food crops which, as it is known, is the work of women. The female graduates trained in the Polytechnical Institute and in the agricultural animation

centers could undertake the new activities and were invited to be members of training teams, in order to study the female milieu and identify and design programs for women. The 'Feminine Animation' was created within CMDT in 1980. The following goals were set up:

1) Research on women's problems.
2) Systematic treatment of malaria in children from 0 to 6 years of age.
3) Follow-up of traditional midwives.
4) Women's literacy and information on appropriate technologies.

Three years later, the evaluation showed that goals had been reached with success, more or less. However, since women did not have much time to attend literacy classes, husbands remained resistant and women were still asking for classes. There were no results for literacy, except in the seasonal centers which used to enroll women (accompanied by their husbands) to do cooking and cleaning. But today they are taught basic literacy, sewing, nutrition, etc. It seems that women quickly abandoned literacy and nutrition, but continued sewing because they can earn money from it.

The new action to be introduced, 'management of a few economic activities', met with some opposition, like the sale of cotton-seed oil. Women themselves declared that because of conflicts between coexisting spouses and the 'feminine tendency to waste money', it is better to let men manage it.

The study showed a positive impact on the standard of living and on the increase of cash income. There has been a change in global income which was rather translated into social and moral benefits. For instance, the women said that health training was socially highly rewarding and added to that, they were paid in kind or with a small amount of money.

The other programs included agriculture and crafts, whose products were sold at the local market. Women noticed the increase in the cash earnings even if it was nominal.

In general, women have been neglected for a long time by economic planners and educators. However, this study showed that women greatly need education. In each household they were asking for help, but they were pushed back into their kitchens. They continued to have to do more work in the fields with less rewards.

From the study it was seen that there was an urgency to define educational objectives for women and to plan for implementation. To do so it is important to acknowledge the share of women in socio-economic development and to train them in this perspective. The need for literacy and post literacy training is obvious, even if women's literacy is not an easy battle to win.

B. The UNICEF literacy project for women

In July of 1987, the opportunity was given by UNICEF to train women. To support health programs for women and children it is necessary to make women aware of the numerous ways to participate. A common project of DNAFLA and UNICEF was designed and its main objective was to train women in productive activities, e.g., gardening, animal husbandry and crafts. The outcome of such training was envisioned as being able to better feed the family and as increasing cash income. To reach such an objective, literacy and post literacy programs were developed as the preliminary stage before other educational activity.

The link between education and production has made the use of literacy functional and the project operational. A recent survey showed the enthusiasm of women for such projects and their commitment to participate in the program. The important role women play in development is not to be questioned any more, and we are convinced that change is taking place.

References:

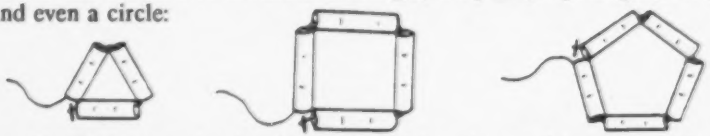
Ben Barka, L. 1985. *The training of rural Malian women: its impact on the increase of cash income and on improvement in standard of living: the CMDT case*. University of Southern California, 1985.

DNAFLA: *La formation supérieure des néo-alphabetes: bilan et perspectives*. DNAFLA, 1981.

UNICEF-DNAFLA. *Alphabétisation des femmes dans la bande sabelienne*. DNAFLA, 1987.

Helps for Teaching Math

Some unique examples of teaching aids for math were shown at a workshop held jointly by the Colombian Ministry of Education and the Deutsche Gesellschaft fur Technische Zusammenarbeit (GTZ) in May, 1986. The materials were made of bamboo. A bamboo cane of uniform (or almost uniform) diameter was divided into equal parts, and a string was drawn through the central hole of the rods. The device can be used to illustrate a triangle, a square, a pentagon, etc., and even a circle:



Fractions can also be demonstrated by pieces of bamboo. The suggestion is to cut eight pieces of bamboo 14 cms. (or 6 inches) long. Cut one of the pieces in two equal parts and insert a string through them:

$$\frac{1}{2}$$

Then cut another of the pieces of bamboo into four equal parts, and insert a piece of string through them:

$$\frac{1}{2} = \frac{2}{4}$$

Next cut another of the pieces of bamboo into eight equal parts. and insert string:

$$\frac{1}{2} = \frac{2}{4} = \frac{4}{8}$$

By cutting three more of the initial eight pieces of bamboo into three, six and twelve rods respectively,, it can be shown that 1/3 = 2/6 = 4/12. The two final pieces of bamboo could be cut into five and ten rods each, and used to demonstrate that 1/5 = 2/10 = 4/20, etc.

The above ideas were presented in Adult Education and Development, October 1987, No. 29: German Adult Education Association, Department for International Cooperation, 5300 Bonn 2: Federal Republic of Germany.

OVERVIEW OF LITERACY EDUCATION IN KENYA

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Literacy education in Kenya is provided to those people who had no chance of attending the formal educational system when they were young. Most of these people would have attained a reasonably high level of literacy if they had had opportunity to attend either the formal school system or any other educational system where literacy was taught. Today in Kenya we meet these people in all walks of life where, though they are successful in their own way, they feel illiteracy prevents them from participating actively in their day-to-day activities in the manner in which they would like to.

Some of these people who need literacy programmes are traders, farmers, or local leaders in churches and other local organizations. These people, unless they become literate, find it hard to carry out their duties well in the present day Kenya.

There are other people who, though they do not hold a public office, need to be literate in order to cope with the life-style in our modern Kenya. It is therefore safe to indicate that almost all in Kenya who had no chance to become literate through the school educational system can now participate in our literacy education programmes.

Naturally, literacy education is provided for development. It would develop the individual at a personal level by enabling him to participate in the daily tasks which require basic skills. The school literacy programme helps people to participate in Government development programmes. Although the main purpose of the literacy education programme is to develop individuals at the personal level, the same programme is used to educate people so they are able to participate in development programmes in their areas. There are different programmes for different purposes. Some examples of these programmes are: programmes on health education, programmes on child care, programmes on the proper use of our land and how to take care of our environment. It is remarkable that almost all these programmes need people who are literate. Therefore, another aim of our literacy education programme in Kenya is to enable all people to

participate in the activities of our country. With all these activities in which many pieces of information are to be given to many people, there is need for everybody to be literate, in order to take part in these activities.

The literacy education programme in Kenya is provided both by the Government and by a number of non-Governmental organizations. The Government provides the literacy education programme through the Department of Adult Education in the Ministry of Culture and Social Services. The Department has personnel in the departmental headquarters in Nairobi, as well as in the provinces, districts and divisions. It has also employed adult education teachers in three categories: a) full-time teachers who are paid a salary like other civil servants, b) part-time teachers who receive honoraria, and c) self-help teachers who are volunteers, therefore receive no salary. All these teachers are provided with teaching materials by the Department.

The non-Government organizations provide literacy education on their own. Organizations like the churches provide this programme to enable their members to read the Holy Bible. The Muslims learn to read the Holy Koran, especially in their Madrassa classes. In addition there are organizations like trade unions and firms which provide literacy programmes for their members, but these organizations are few in the country. The literacy education programme is provided to individuals for different purposes, but in the final analysis, the programme benefits all people at the personal level.

Literacy primers have been written in many of the local languages as well as in Kiswahili. (Kiswahili has now been adopted as the national language of Kenya, while English is still the official language.) Some of these primers were written by the church organizations and others by the Department of Adult Education. The primers are written by utilizing the skills of the local people, and, in reality, the local people are the authors of the primers. The Department and the organizations provide the techniques of writing and publishing the material and also the finances needed for the writing and publication of it. The primers are used in teaching the learners. The learners use the primers as textbooks; since they are written in their local language, it is easy for the learners to learn from them.

In most cases the orthography constructed by the one who first put that language in written form is used when making a primer for the language. (Often the one who constructed the orthography of a particular language was a missionary who also translated the Holy Bible, or at least parts of it.) There are times when the spelling of some words and the usage of some phrases are debatable, as the words have slightly different meanings in different parts of the same speech community. However, the primers are written in the language which is accepted by the most people in the same speech community, as it would be difficult to write primers to cover all dialects spoken in the whole country. There are many primers written in Kiswahili, the national language, as this language is widely spoken in the country.

Most officers in the Department of Adult Education received their induction course (training) on adult education either at the departmental multipurpose training centres or at the then Institute of Adult Studies of the University of Nairobi, Kikuyu. Other officers both from the Department and from the non-Government organizations pursue their higher university studies in adult education abroad. The College of Adult and Distance Education (CADE), where I am a staff member, offers courses at diploma level in adult education as one of the courses offered in the College. The adult education teachers from the Department are offered adult education courses at certificate level by the CADE through correspondence and radio lessons. The same teachers take their induction courses when they join the Department. The personnel from the non-Government organizations also join our College for courses in adult education. We also provide in-service courses for primary school teachers. Remarkably, a few of these teachers join the adult education programmes as part-time teachers in literacy classes. The activities carried out in our College enhance the programme by providing it with trained personnel needed in educating people about the benefits of literacy education.

The literacy education programme, like many other major programmes, has many constraints. It lacks enough qualified personnel. Our College offers courses on adult education up to diploma level, while only a few students go outside the country for university education in adult education. Many people in the programme were initially trained to man the formal school system. These people need training in adult education and it would be advisable if the same education were provided in the country. Those who need university education in adult education should get it in our

universities. If such training were available, there would be another category of personnel in the programme who would need the appropriate skills in order to manage their classes well. Those same people would need to be provided with the required training.

The other major constraint is finance. Though local resources are used, more financial support is needed if the required educational materials are to be obtained. The training and movement of the personnel must be financed; the programme needs adequate financial support.

Our literacy education programme needs constant evaluation. It needs evaluation of the personnel, the impact of literacy on the participants and of progress, or lack of progress, on our objectives. We need trained personnel to do this evaluation and that is where our College is playing an important role in this programme. We should go to the field to gather the data for evaluation and to consider all the aspects of the programme. Also this should be the time to meet those who are involved in the programme. The learners could be given simple tests to assess whether they know how to read and write. The same learners' level of literacy could also be assessed by observation and discussing with them so that we evaluate the changes which have taken place after they have gone through the educational programme. The effectiveness of coordination could also be assessed. The coordination of the programme is through the Board of Adult Education. The Board was introduced through an Act of Parliament to coordinate the adult education in the country. Evaluation could also be carried out to assess whether the learners return to near illiteracy in case there are no educational materials for post literacy.

EECMY LITERACY PROGRAM

Edossa Rumicho
Literacy Program Head

I. Introduction
II. Literacy Schools
III. Supervisors and Teachers
IV. Reading Rooms

I. Introduction

The Ethiopian Evangelical Church Mekane Yesus formally initiated the Literacy Campaign Program twenty-five years ago with the intention of helping the illiterates to learn to read and write. It was in 1962 (Gregorian Calendar) that the budget was set aside and the program was actually begun. Even though the campaign was not as intense as in the later years, many of the established Churches used to hold classes with the intention of helping people to read and write, even before 1962. It was the pastors and elders of the Church who initiated the programs.

Especially during the last twenty-five years, the Church, with the help of the donor agencies, has put much effort into trying to liberate people from the yoke of illiteracy and has contributed greatly to the progress and development of especially the rural people. The contribution of the EECMY Church in this field must not be underestimated; many schools were begun, as literacy schools were upgraded to elementary schools and elementary schools to junior secondary schools. There are today many people everywhere in the country who attribute their success in learning to the literacy schools of the Church.

Initiating people into the process of learning is not something easy, but should be valued as a very important development. The process develops the human mind, enlightens people and creates a wide horizon of new experiences.

Today the Church still gives material and financial aid for about 1412 literacy schools. Even though almost all of these schools are run by either the community or the government, the Church still provides

a subsidy for about 1385 teachers. In these literacy schools there are 246,029 students learning this year.

The Church currently advocates functional literacy schools and plans to encourage most of the literacy schools to become functional literacy schools. The Church is also planning to introduce appropriate technology in most of the schools, but it is not yet clear to what extent and to how many schools such innovations can be introduced.

II. Literacy Schools

At present the number of literacy schools sometimes decreases and at other times increases, because of the resettlement program. According to the quarterly reports, during the first and second quarters there were 1389 literacy schools, but at the end of the third quarter there were 1412 literacy schools. In the first two quarters of 1987 we transferred birr* 238,908 in cash to be distributed to the schools as a subsidy. In the last quarter of the year we transferred 121,346.00 to close the year.

Therefore the total amount of money transferred in cash is birr 360,254.00. Out of this total about 3.1 percent is spent on administration, while the rest, that is, 96.9 percent of the total amount, goes directly to different schools in all Synods. All the literacy schools are directly or indirectly under regular schools.

The literacy schools which are subsidized by the Church are classified into three groups and these are:

1) normal literacy schools,
2) functional literacy schools,
3) literacy schools for nomads.

1. Normal literacy schools

These schools are those which are purely academic. In them, reading, writing and teaching of simple arithmetic is carried on; the Church has not yet included these schools with the functional ones.

2. Functional literacy schools

Functional literacy schools are those schools where in some cases vocational training has been introduced and in other cases the Church is planning to introduce vocational training in the future. Thus far only gardening has been introduced into the functional literacy schools. At present the number of literacy schools selected to be changed to functional literacy schools is 306. Even though the number seems very insignificant compared with the total number of schools subsidized, the Church has a plan to increase the number of functional literacy schools.

3. Literacy schools for nomads

Literacy schools for nomads could be functional or purely academic, but they are considered separately from other literacy schools because the payment or subsidy for them is different from the subsidy for other schools. For each literacy school for nomads the Church pays birr 300.00, while for other schools it pays birr 258.00. The schools for nomads are usually located in the peripheral areas of the country or in the lowlands. They make up 4.54 percent of the total number of literacy schools subsidized by the Church. The Church also has a plan to increase the number of nomad schools in order to reach the remote areas of the country.

III. Supervisors and Teachers

1. Supervisors

The literacy section of the Church has fifty-four supervisors in all Synods. One supervisor is assigned to each literacy center. The centers have different numbers of literacy schools; the number could be from four to seventy-two, according to the activity of each center in the Synod.

There is no uniformity in the assignment of the supervisors; the assignment varies from Synod to Synod. In some cases there are permanent supervisors assigned only to carry on the duty of supervision, while in other cases a dual assignment is undertaken, in which an evangelist or a pastor or other administration worker carries on the supervision along with his other assignment.

As per the last quarter of the 1987 report, the following table shows the number of schools and supervisors, and the number of male and female students in each Synod and working area.

Synods	No. of Schools	No. of Supervisors	No. of students		Total No. of Students
			male	female	
S.E.S.	604	17	31,652	16,268	47,920
S.C.S.	242	8	8,592	2,304	10,896
A.A.S.	14	1	217	1,093	1,310
C.I B.P	68	1	411	347	758
G.B.P.	28	1	1,818	1,817	36,35
C.S.	134	8	9,009	6,797	15,806
W.S.	206	10	30,082	18,355	48,437
W.W.B.S.	116	8	16,459	8,968	25,427
Total	1,412	54	98,240	55,949	154,189

In most cases the supervisors lack training, but there is a plan for training them in the future.

2. Teachers

The teachers teaching in the literacy schools, unlike the supervisors, are not directly under the Church; they are not employees of the Church but employees of the community. They are partially subsidized by the Church. The standard of academic training of the teachers varies from Grade Seven to Grade Twelve; about seventy percent of the teachers have completed Grade Twelve.

IV. Reading Rooms

Reading rooms are rooms where postliterates go to read, so that they do not lapse back into illiteracy. In 1987 there was a total request for the building of 239 reading rooms. Out of the total request, the Section bought building materials and supplies for 171 reading rooms. Thus seventy-two percent of the total request from the Synods and working areas has been fulfilled.

*As of July, 1988, U.S. $1.00 = 2.07 Ethiopian birr.

THE JOINT LITERACY PROJECT OF THE SOUTHERN REGIONAL GOVERNMENT 1976-1986

A Critical Review

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(This is an excerpted version of Mr. Bukulu's paper.)

Introduction

To understand and appreciate the difficulties the JLP has undergone and thus be able to depict the causes for its success or failure we need to have a brief look at:

1. The state of literacy in Southern Sudan from 1898-1948.
2. The years of political turmoil, 1955-1972, and the language question.
3. The JLP 1976-1986
   (a) Its formulation
   (b) Its implementation and problems
   (c) Its success or failure
4. Concluding remarks.

I. The State of Literacy in Southern Sudan from 1898-1948

The year 1898 marked the beginning of a dual colonial rule in the Sudan and at once created an insoluble perennial language problem. The Condominium powers were the British and the Egyptians.

The presence of the British with their English language and Christianity, and that of the Egyptians with their Arabic language and Islam, presented the Sudan with political and cultural hostility. The British, having the upper hand in the colonial game, decidedly chose to keep the South closed to Arab Islamic influence.

The closure law known as 'Southern Policy' became effective from January of 1930 and by 1947 it had been eroded by political pressure from the North. The policy was short-lived. Under the closure law, no Arab traders were allowed or encouraged to move to the South. The use of the Arabic language and the practice of Islam

was discouraged. English became the official language of the South. Court clerks under the native administration, were taught vernaculars and each administrator was to learn the local language dominant in his district.

No formal education or literacy flourished between 1898 and 1930. These were war years between the British and warring tribes of the South resisting foreign domination. As a result, the latter were considered wild primitive savages not worthy of education in the Western concept. Only a few Southerners considered educable in some areas were given limited vernacular education, emphasizing morality and good character, to produce good tribesmen.

Another year of great significance was 1928. In April of 1928, the Rejaf Language Conference was held and attended by missionaries, administrators and linguists who met to discuss the classification and grouping of the African languages of the South for elementary vernacular instruction. The languages they came up with as major ones were:

Bari	Kresh	Ndogo	Shilluk
Bongo-Baka	Lotuho	Nuer	Zande
Dinka	Moru		

The list was reduced to nine when Bongo-Baka was dropped and the Bongo were made to learn Ndogo and the Baka were made to learn Zande.

The point about limited education is cogently put by Prof. Collins when he asserts that:

> The Native Administration, of which 'Southern Policy' was a specific manifestation, required that education must be directed at making the individual a good tribesman. Education that encouraged the recipient to leave his social unit was wrong. Thus the pace of education had to be restricted to the pace of material development. 'Otherwise our schools will produce detribalisation and fill the towns with unemployed,' who would constitute 'a danger to morality and good government.' (Collins, 1983:29/30.)

II. The Years of Political Turmoil, 1955-1972, and the Language Question

As a result of this setback to Southern education, when it came to the years of struggle for political independence, the North played the

leading role, as the Southerners had missed acquiring effective education.

Thus, by 1947 the British were faced with a dilemma as to what to do with the South. The question was to annex it to Uganda to form a greater East Africa, or merge it with the North, or leave it on its own, unprepared for independence and helpless to fend for itself. The North pressed hard for a merger, as the 'Southern Policy' barrier was now removed.

Hence the South in 1947 found itself in a confusion regarding what option to take in the face of the Northern pressure and with the British cautioning the Southerners against a merger with the North. But the majority of the Southerners at the conference were illiterate chiefs handpicked for the conference, with a few educated Southerners. They proved no match for the shrewd and well-versed Northerners in political manipulation. The result of the conference was that the Arabs succeeded in buying the poor Southerners to agree to a merger.

Arabic was immediately introduced in the missionary-based southern schools in 1948. Arab traders, who had been barred from the South till then, poured in. Vernacular curriculum was dropped and vernacular literacy materials went with the war years.

Regarding the preindependence promises and pledges made to Southerners by the North, no promise was ever honored.

> Virtually every position in the Southern Services was occupied by Northerners, in the wake of British departure, and few Southerners saw any gain from the end of Condominium. (Collins, 1983:248).

Thus the hasty introduction of Arabic in Southern schools, the usurpation of positions in the Southern services, and the outright rejection of Southern demands for a federal status within a United Sudan in the Legislative Assembly in Khartoum, fermented violence and triggered the protracted seventeen-year war which ended in 1972 with the Addis Ababa Peace Accord.

This, then, is the turbulent background to our JLP under review.

III. The JLP, 1976-1986

The genesis of the JLP is the High Executive Council (HEC) Resolution No. 247, of 29.9.1975 on a memo submitted by the

Regional Minister of Education No. MESR/SR-1.A.1/5 dated 23.10.1975.

This resolution (No. 247) was a language policy document of the Regional Government. The Language Question and the need for maintenance of Southern culture, now threatened by Arab culture, needed urgent action. That single important action was the reintroduction or revival of Southern languages for instruction at the lower levels of education.

The vernacular books had disappeared during the seventeen-year war. No teacher training for vernacular was carried out since the dropping of vernacular teaching and the layoff of vernacular teachers in 1955-56.

A policy decision had been made. It was now waiting for professional and technical formulation to take the shape of a project perceived capable of realization.

1. Formulation of the (DSL)/JLP

In the wake of the green light given to the Regional Minister of Education inherent in Resolution No. 247, a staff was appointed to begin the project. It was initially known as the Development of Southern Languages (DSL).

Their mission was to develop primers in place of those gone during the war and train teachers to do the job. The languages to be covered were categorized as Role 'A' and Role 'B' languages, Role 'A' referring to the nine languages developed earlier by the missionaries under the Rejaf Language Conference recommendation.

Role 'B' languages were those that had not been developed, but belonged to a sizable number of speakers, to be developed for initial literacy. These were:

Acholi	Anuak	Avokaya	Baka
Banda	Belanda Bor	Belanda Viri	Didinga
Jur Beli	Jur Luwo	Kaliko	Mabaan
Ma'di	Mundu	Murle	Taposa

Secondary to the urgent need of primer production and supplementary literacy materials, was that of production of adult literacy materials for adults in both local languages and Arabic.

English as official language of the South and medium of instruction in middle and secondary schools was not recommended under Resolution No. 247 for functional adult literacy.

2. Implementation and problems

The intended implementation of the project with a three-man team and one old Toyota pick-up to cover the whole Southern Region, which alone is more that the land area covered by Kenya, was already the beginning of problems.

No proper budget had been made and assured. The source was to be part of the development budget for the whole south from the Regional Ministry of Finance. But with untold other demands from other ministries and the chances of embezzlement and misappropriation of funds, there was no assurance of the success of the project.

The attitude of the postwar generation had changed and was confused by the Arab culture and the view that local languages were synonymous with uncivilized behavior. Only the old village school vernacular teachers were counted upon to do the job.

However, soon after the DSL was launched, in January 1976, the Regional Government signed a ten-year cooperation Agreement with the Summer Institute of Linguistics and henceforth term the project under the merger as the Joint Literacy Project. In 1979 the DSL title was replaced by Institute of Regional Languages (IRL).

The point to underline about the project is that it was taken for granted that the local languages, with the presence of old teachers, could easily be developed and materials could be produced overnight.

But the facts of linguistic complexities and research skills were ignored. Another fact is that the Central Government would never encourage the development of local languages to counteract Arab influence.

3. Success or failure of the JLP

The initial success of the project was in the years 1979 to mid-1982 when the Regional Government had not been dismembered to become three Regions (the original three southern provinces).

The project had managed to cut through bottleneck of communication by use of the SIL plane to reach hitherto unknown and untouched parts of the South in terms of their exposure to development projects.

Much excitement was generated among Role 'B' language speakers to hear and see that their languages would be written. Thus IRL/SIL within a short period of its existence had managed to reach Pibor, Nasii, Raga, Sopo, Wau, Kuajok and many other areas with linguistic research teams and introduction of literacy. Many books were produced, and training courses undertaken.

The setback of the project resulted from political instability that manifested itself in the regionalization of the Southern Region. The JLP which had been conceived as a southern project has now been reduced virtually to one small region--in Wau where there are some personnel working on Belanda Bor and Belanda Viri. Upper Nile has no longer any representative in the project.

The problems of the project are historical. The Language Question is the most sensitive political issue in the North-South relationship. The project was ill-founded, it had definite beginning but no time limit for its realization and no budget for its operation. At one time it was given back to the Central Government after the three regions had refused to maintain it as a common service center.

The Central Government until 1987 had no knowledge of the existence of the project as a southern project; it was considered an SIL project which should be discouraged on the ground that it breeds anti-Arab interest.

In spite of all these difficulties, the JLP has forged ahead and is beginning to have its presence felt on the national scale.

IV. Concluding Remarks

To realize peace and pave the way for social development, the political problems of the country must be resolved and the principle of unity in diversity upheld. Only then can the Sudan forge ahead with effective programs of nation building.

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